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JAN.-FEB. 1913.

EVANGELICAL CHRISTENDOM

3D.

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organisation).

Founded in 1846. Incorporated 1912. It exists to enable Christians of both British and Foreign nations to realise in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ. As a result of this union the Alliance is active in the cause of Religious Liberty; the Relief of Persecuted Christians; the Promotion of United Prayer; the Maintenance of Protestant and Evangelical Truth; and various enterprises of direct Gospel Work, &c., &c.

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REUNION AND WORLD MISSIONARY NOTES

BOOKS WORTH READING, &c., &c.

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(BRITISH ORGANISATION),

19, Russell Square, London, W.C.

INTERNATIONAL AND INTERDENOMINATIONAL,

With Branches and Representatives throughout the World.

OBJECTS.

THE World's Evangelical Alliance (British Organisation), founded in 1846, Incorporated 1912 (with its basis unchanged and accepted by all its Council), exists to enable Christians of different Churches to realise in themselves and to manifest to others that living and essential union which binds all true believers together in the fellowship of Christ. It seeks to manifest Unity, to promote Co-operation, and not to create uniformity. The Alliance in no way interferes with the freedom of those who join its membership; they maintain their denominational distinctions. It is not a party or political organisation.

The Alliance is a world-wide movement with Branches in many lands. It is the permanent centre of International appeal on behalf of Persecuted Christians; it is also constantly labouring to advance the cause of Religious Liberty, and to follow its progress with various enterprises of Home and Foreign Evangelisation, &c.

The Alliance works with, and its Membership includes the Members of Reformed Churches throughout the world. During the last sixty-seven years it has taken up work unique in its character, and which could not be done by any other Society, or by any one Church. It has held eleven International Conferences in some of the principal cities of Europe and America; it has afforded a bond of Union and intercession in the Universal Week of Prayer which has grown to be co-extensive with the Christian world, and during the first complete week of each new year the Week of Prayer Programme, translated into various languages, guides the devotions of all Nations.

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The Annual Report will be sent on application.

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Cheques or P.O.s should be made payable to the "World's Evangelical Alliance *(British Organisation)*," and should be crossed "Barclay & Co., 1, Pall Mall East, S.W."

WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION).

FORM FOR MEMBERSHIP.

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To the GENERAL SECRETARY,

WORLD'S EVANGELICAL ALLIANCE *(British Organisation)*,
19, RUSSELL SQUARE, LONDON, W.C.

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World's Evangelical Alliance *(British Organisation)*,

and desiring to promote its objects, I accept the above form for Membership, and I desire to be enrolled as a Member. I shall be glad to contribute *£ : : *as an Annual Subscription.*

Name† .....

Address .....

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*Cheques or postal orders should be made payable to the "World's Evangelical Alliance *(British Organisation)*," and should be crossed "Barclay & Co., 1, Pall Mall East, S.W."

†Please state whether Rev., Mrs., Miss, Esq., &c.

JUST PUBLISHED.

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An Imperial Protest.

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Rationalism or the Gospel?

WITH SPECIAL REFERENCE TO THEIR RELATIVE INFLUENCE :: ON CHRISTIAN MISSIONS. ::

BY THE

Rev. H. E. FOX, M.A.,

Prebendary of St. Paul's Cathedral,
Late, Hon. Secretary of the Church Missionary Society,
Member of the Council of the World's Evangelical Alliance (British Organisation).

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WORLD'S EVANGELICAL ALLIANCE
(British Organisation),
19, RUSSELL SQUARE, LONDON, W.C.

SPANISH AND PORTUGUESE
Church Aid Society.

CHURCH HOUSE, WESTMINSTER, S.W.

President:
Rt. Rev. Bishop INGHAM, D.D.

Chairman of Committee:
WILLIAM McCALL, Esq.

SPAIN AND PORTUGAL NEED THE GOSPEL. In no other Latin countries are there such ignorance of the Bible and such gross superstition combined with growing unbelief. St. Paul desired to visit Spain. To-day the Peninsula is given over to the enemies of Primitive Christianity and of all religious teaching, and both nations call for the Faith as taught by our Lord and His Apostles.

In Spain religious liberty is becoming an experience. Beyond the hope of the most optimistic the country is open to the preaching of the Gospel and to the circulation of the Scriptures. Public men are convinced that only on the basis of liberty and true toleration can the nation become great and progressive. The King and his Ministers are openly on the side of Freedom. Bishop Cabrera and his brave fellow-workers rejoice in and make use of these new opportunities, and find the people ready and willing to hear and follow the preaching of Christ crucified as the Saviour of mankind. Their hearts are gladdened by the conversion of men and women who enjoy the freedom given by Christ to souls won from superstition and unbelief.

In Portugal the things at one time feared as likely to hinder the Gospel have proved a blessing. From many thirsty souls there is a cry for the Water of Life, and the Ministers and Evangelists are thankful when they see their friends and acquaintances finding in the Saviour the satisfaction of their needs. Gratitude to God for what He has done, and anticipation of even richer blessings in the future, are the predominant characteristics of the workers, who see the fruit of many years of faithful labour.

In both countries the Native Episcopal Churches are Evangelical and Protestant. They are loyal to Scriptural Truth, and the Council of Irish Bishops—who form an integral part of their Church organisation until they have three native Bishops—guarantee the soundness of their doctrine and the zeal of their labours.

The Committee of the Spanish and Portuguese Church Aid Society require **£2,100** before March 31st to make the Income and Expenditure of the year balance, and this pressing Appeal is sent to those who love the Gospel and find in it their chief earthly joy and their only hope of union with God.

Will you come to the help of the brave and struggling Reformers?

Contributions will be gratefully received by the Rev. H. E. NOYES, D.D., Hon. Finance Secretary, and by the Rev. THOS. J. PULVERTAFT, Secretary, 23, Church House, Westminster, S.W.

Evangelical Christendom

"Unum Corpus sumus in Christo."

Jan.-Feb., 1913.

"The Sacrifice of Thanksgiving."*

THE Apostle Paul wrote, "To me to live is Christ," and his ambition was not to live for Christ as a bad servant might live for a good master, but to live Christ, in response to the words of the Master Himself, "As the Father hath sent Me, so I send you." I have been meditating upon the thanksgiving of Christ on several occasions. We have it recorded that He thanked the Father, and may we not learn lessons of gratitude from Him?

I will read the Scriptures that refer to these thanksgiving times. St. Matt. xi. 25: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." St. Matt. xv. 36: "And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude." St. John xi. 41: "Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me." St. Matt. xxvi. 27: "He took the cup, and gave thanks."

We see in these words a threefold basis of thanksgiving. First, *Joy:* Jesus "rejoiced in spirit." And the Christian in the midst of sorrow can have joy, in the midst of darkness he can have light. Then there was *a recognition of the sovereignty of God.* "O Father, Lord of heaven and earth." And the man who believes that God still reigns, that He holds the sceptre and wears the crown, and sits on the throne, though He be out of sight, can always thank God; he has something to be grateful for every morning. And there was in Christ *complete acquiescence in the will of His Sovereign God.* "Even so, Father, for so it seemed good in Thy sight." And if you are able to say that, your heart sings with gratitude.

There are four things for which our Master was thankful. First, for the fact that the ignorant, immature, and childlike *with* God can know more than the learned, wise, and skilful without God. "I thank Thee that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The immature can learn from God more than the wise can learn without God.

Our Lord was thankful for the commonplace and cheap things of life. "He took the seven loaves and the fishes, and gave thanks." That was the recognition of the Lord in a very commonplace act, which filled those disciples at Emmaus with joy.

REV. A. C. DIXON, D.D.
(Pastor of the Metropolitan Tabernacle, London, S.E.)

*Address given on Monday, January 5th, 1913, at the King's Hall, London, in connection with the Universal Week of Prayer.

They recognised Him not with a halo round His head. I never like a picture of that kind. .. Mary took Him for the gardener, just a commonplace sort of man. He was down on a level with men, divine as He was. The halo seems to push Him off a trifle from us; but when they saw Him in the act of breaking bread, they recognised Him. Have you recognised Christ during the past year in the commonplaces—not in the great crises, but in the little, cheap things of life? "In Him we live, and move, and have our being"; and the joyful people in the Church of Christ are those who see God in the commonplaces, in the breaking of bread, the giving of food, and health, and clothing; in the fresh air and bright sunlight about us.

Then our Lord thanked God for answered prayer. "Jesus lifted up His eyes and said, Father, I thank Thee that Thou hast heard Me." We at the Tabernacle can thank God for that. Every week He has answered prayer. I think we have had evidences almost every day that God hears when His people cry, in the conviction of the lost, in the salvation of the penitent, in comfort to the distressed, for temporal things, as we call them, as well as spiritual. And, doubtless, every Christian here can look back and say, "Father, I thank Thee that Thou hast heard me." If I know one thing without a quiver of doubt, it is that God answers prayer; and if we come to Him within the circle of His will, in the name of Christ, that is, in the circle of His character, He hears us whenever we ask.

And can we thank God, with our Master, for the cup of suffering? "He took the cup, and gave thanks." He took the symbol of Calvary, of the broken heart, and of all the agony which was to come, and gave thanks. Have we learned to be grateful with the cup in our hand, have we learned to thank God even for the suffering that is past? He was with us in the furnace, seven times hotter than usual, and when we came out only the bonds were burned, and we were free. Our Lord Himself has said, "Your sorrow shall be turned into joy." And Paul said, "He maketh the light to shine out of darkness." The best that nature can do is to make light shine away darkness. But grace excels nature, and grace can transmute darkness into light.

As I was on the way to the Tower some time ago, I passed a man with his coal-cart, and looked upon the black coal that he was hauling, and his hands were covered with the dust of it. When I went into the Jewel Room I saw there, all glittering in the light, diamonds that were worth millions. I said to myself, "A diamond is a crystallised charcoal; that is all it is." The chemist has been able to find nothing in it that he could not find in that charcoal on the cart. And God knows how to take the black charcoal of grief, and by the touch of His love, and sympathy, and power, transmute it into the glittering diamond of joy in Christian experience.

To be sure, we have enough to give us humiliation in the midst of our thanksgiving. The Week of Prayer puts Thanksgiving first, and I think it ought to be first. We ought to thank God in all things. For all things? I am not quite sure that I admire the spirit of the pedagogue in America who, every time he struck any of the children on the hand, by way of punishment, he made them say, "Thank you, sir." I do not like that spirit; I do not think the Lord would have us say that every time. But "In everything give thanks." The Psalmist said, "I shall yet praise Thee." I might not be able to strike a high note of thanksgiving with my heart breaking, for "the present affliction is always grievous"; but it "worketh out the peaceable fruits of righteousness," and "I praise Thee that I shall yet praise Thee." There is a time coming when out of all this darkness there shall come light.

As a nation we have much to be humiliated over. I have to wait for my train sometimes out at Richmond, and on one such occasion I looked round and read some things on the notice boards. I read this, and I am going to submit it for your correction if it is not accurate. I confess I was startled. It is a summary of the annual drink bill of Great Britain. "£161,000,000 spent in drink!" And here are four things that follow. "All the money raised by taxes in Great Britain is less than that spent for drink." Is that true?—that all the burden of taxation complained of—because I certainly have heard some complaints—is it true that our people spend more money for drink than for taxes? Again, "We spend more on drink than all the money taken by every railway in the whole country." The annual drink bill is larger than the income of our railroads. The third item: "More money is spent on liquor in Great Britain than on all the house-rents in the kingdom." The fourth item is: "About four months' drink

bill would more than pay for our army and navy." If these things are not true, there ought to be some confession and humiliation; but if they are true, the whole nation ought to be on its face before God. And they seem to come from those who have investigated, and know the facts better than a stranger who has been here just a few months.

I had a thrill of thanksgiving pass through my heart a few days ago, when I met with a committee of Americans and Englishmen in the Mansion House, presided over by the Lord Mayor, and when the committee, through Earl Grey, reported that we are to have a great celebration, during 1913, of the one hundred years of peace between Great Britain and the United States. For one hundred years there has been no war between the mother and the daughter, and I hope that until the Lord comes that will continue. But some of the suggestions made by the chairman of the committee excited the Americans a trifle, and even the Englishmen, I think, applauded a little. One suggestion was that during 1913 three great monuments to peace should be erected; that in the midst of your monuments to War, with soldiers on the top, there should be monuments overtopping them, if possible, erected to Peace, one of them in Canada, one in the United States, and one in London. He went still further. "We want to purchase the Washington Estate as a museum and Mecca for Americans when they come." More than that. "We propose to put a statue of George Washington in Westminster Abbey." That is what excited the Americans, and made them even forget there ever had been a war; for now the two nations are to be united in bonds of peace and fellowship and love. Not only as individuals, and families, and Churches, but as a nation we can look forward to bright times in the future.

You can see the darkness if you will. Some Churches are losing members, and they need to learn that they have lost faith; and if their loss of members will recover their loss of faith, bless God for the loss of members, for out of this darkness will come the light. There is coldness and indifference spiritually, but in the midst of it all you will find fires burning; you will find little groups spending whole nights in prayer, with such a burden for the salvation of the people that it cannot be expressed; and the very realisation of the condition of things, the indifference, and the failure to reach the multitudes about us, is taking hold of God's people, and that in itself is the darkness before the day. So I am looking forward to a good time in the future, thanking the Lord for blessings that have come and for greater blessings that are to be.

I remember a picture in Italy. As I entered the gallery it looked like a storm, a great thundercloud. As I approached it it grew blacker and denser, and I thought I should see a flash of lightning in the midst of the darkness. When I came close to it I found the whole thing had turned to angels. Every cloud was an angel, and every flash of lightning helped to make up an angel. I said, "I wish I had seen these angels first; I should have had a better time." It was rather gloomy looking at the clouds. But if the future has a black cloud upon it, and a lightning-flash, when you get near, you will find God's loving purpose in every cloud; you will find in it the message of His love. "He maketh the light to shine out of darkness."

One holiday we stood over an open grave and laid away our firstborn, nine years and three months old. We went back to the darkest place I ever entered, everything suggestive of the bereavement. Christmas approached, but I did not care for the carol, or the Christmas tree, everything was too suggestive of the greatest sorrow that had ever come into our lives. But for the sake of the younger children, who never feel deep sorrow, we decided to have the festival, and bear up the best we could. On Christmas morning we sat around the breakfast table, too sad for Christmas, and after the blessing no one began to eat. There was quiet, for everyone was thinking of the same thing. The silence was broken by a little tot on my right, who looked up into my face and said: "This is Howard's first Christmas in heaven." "Well," I said, "that's good; I like that." Another little tot on the left answered almost indignantly, "I would like to know if it is not Christmas every day in heaven!" And the clouds parted, the sunshine came in, and we learnt, for the first time in our lives, what Jesus meant when He said, "Your sorrow shall be turned into joy"; in other words, "I know how to touch charcoal and make it diamond." And if we can say, as Christ said, "Even so, Father, for so it seemeth good in Thy sight," all the charcoal will be transmuted into diamond.

A. C. DIXON.

Notes.

No. 19, Russell Square.—In accordance with the notice which is attached to the cover of this issue of EVANGELICAL CHRISTENDOM, we have pleasure in announcing that the Alliance has taken possession of its new premises, No. 19, Russell Square, London, W.C., to which address all communications should in future be sent. The occupation of the new premises has entailed an alteration in our telephone number, although our telegraphic address remains as heretofore. Will Members and friends everywhere kindly note that the telephone number of the Alliance is now

815 REGENT.

Telegraphic address:

"CHRISTENDOM—LONDON."

Annual Public Meeting.—Monday, May 19th, has been fixed by the Executive Council for our Sixty-sixth Annual Public Meeting, which will be held in the afternoon at 3 p.m. In the evening of the same day there will be a Reception and Dedication Meeting at No. 19, Russell Square. Those who have so kindly contributed towards the purchase of the lease and the furnishing of the new premises will desire to share in returning thanks to God for all that has been accomplished, and to join in the hopes that will be expressed that the new Alliance House may become a centre of true unity and charity, to the glory of God. Further particulars concerning the arrangements will be announced in our next issue.

The occupation of No. 19, Russell Square means the relinquishing of offices held by successive Councils of the Alliance for sixty-six years without a break. No. 7, Adam Street is truly historic ground. It is to be hoped that the time is not far distant when, as a further result of the work of the World's Evangelical Alliance, there may be erected in the Metropolis through the generosity of those entrusted with the power to contribute large gifts a permanent Christian Union Building in completion of the Council's original scheme. Towards the consummation of this scheme a sum of £4,500 is in hand.

In the meantime the Council ask the co-operation of all the Members of the Alliance and the friends of Christian Union everywhere, in an endeavour, which will be pressed forward with vigour, to develop and extend the Membership and practical work.

The Week of Prayer 1913.—The letters which appear on another page are samples only of the many which have been pouring in since the close of the Week of Prayer on January 11th. Our readers will agree that they are cause for thanksgiving. It is doubtful whether in any previous year since the Week of Prayer started there has been such a world-wide response to the invitation and programme as during the present year. Beyond the actual observance of the Week of Prayer, as far as its extent is known, there is evidence that the movement has emphasized the need for Prayer and Intercession in circles other than those which represent interdenominational unity and effort. It is with pleasure that the Council of the Alliance have witnessed references to the subject of Prayer and Intercession in the Pastoral letters of the Archbishop of Canterbury and Bishops of the Church of England, as well as in the counsels of the Free Churches, and Missionary Societies. The atmosphere and act of prayer softens asperities, engenders unity and co-operation, and, above all, moves the Arm that moves the world. Prayer is an intensely practical occupation.

Pablo Fernandez.—An article appears on another page dealing with the subject of Religious Liberty in Spain. Readers of the *Times* will have rejoiced to read recent telegrams from Madrid on this subject, and the World's Evangelical Alliance may surely be congratulated on the successful results now attending its long and wise campaign in the interests of Spanish Evangelicals. Pablo Fernandez himself prayed earnestly that his difficulties and suffering might be used of God to the freeing of his co-religionists from duties that carried with them religious observances opposed to their conscientious convictions. The prayers of many in this connection have been heard and answered. On January 8th the following telegram was received at the offices of the Alliance:—

"CHRISTENDOM, LONDON.

"Protestant soldier condemned to six months one day prison.— FLIEDNER."

On receipt of this telegram the Council of the World's Evangelical Alliance imme-

diately took steps to forward the following appeal on behalf of Fernandez to Count Romanones, the Spanish Prime Minister:—

WORLD'S EVANGELICAL ALLIANCE
(British Organisation),
7, ADAM STREET, STRAND,
LONDON, W.C.
January 10th, 1913.

To His Excellency,
COUNT ROMANONES,
President of the Council of Ministers,
Madrid.

SIR,—We have been informed that the Supreme Military Tribunal has ratified the sentence pronounced on Pablo Fernandez for not kneeling when the Host was consecrated and elevated at Mass.

We deeply regret this interpretation of the military law of Spain, which is in violation of the principles that govern and afford liberty of conscience to soldiers and sailors of other European states.

We enclose a copy of a letter forwarded by us on behalf of the Council of the World's Evangelical Alliance (British Organisation) to your much esteemed and greatly lamented predecessor, and we now venture to express the hope that you may feel justified in requesting his Majesty the King of Spain to exercise the Royal clemency toward Pablo Fernandez.

We also make bold to ask your Excellency to take the necessary steps to legislate so as to avoid the repetition of events that cause pain and sadness to all friends of Religious Liberty,

We are, on behalf of the Council,
Yours faithfully,
KINNAIRD, *Chairman*.
H. M. GOOCH, *General Secretary*.

Shortly after this letter had been received at Madrid, news came to hand that his Majesty the King of Spain had, on the recommendation of Count Romanones, granted a free pardon to Pablo Fernandez, promising in addition that steps should be taken to free Spanish soldiers and sailors from the obligation of attending Mass, which implied that they would no longer be exposed to the danger of incurring punishment for military offences in the form of acts demanded by their religious convictions. The King of Spain has shown himself during the past few months to be a sincere friend of religious liberty, and his Majesty's promise was not long in finding fulfilment, information coming to hand that a Royal Order on the subject had been promulgated. It was felt fitting by the Council that a further letter of thanks should be forwarded to Count Romanones, and the following letter was despatched to Madrid on January 28th:—

WORLD'S EVANGELICAL ALLIANCE,
7, ADAM STREET, STRAND,
LONDON, W.C.

To His Excellency, *January 28th, 1913.*
COUNT ROMANONES,
President of the Council of Ministers,
Madrid.

SIR,—The Council of the World's Evangelical Alliance (British Organisation) has learned with much satisfaction that his Majesty King Alfonso, on the recommendation of your Excellency, has exercised his Royal clemency to the young marine, Pablo Fernandez, who was sentenced to imprisonment for refusing to violate his conscience by participating in an act of worship in opposition to his religious convictions.

For more than half a century the World's Evangelical Alliance has watched with sympathetic interest the development of religious freedom in Spain, and the Council desires to express its gratitude to his Majesty the King, and to your Excellency, for this act of appreciation of the claims of conscience over the conduct of a young and blameless servant of the State.

The Council ventures to hope that his Majesty and the Government may find it possible to adopt such legislative measures as will make impossible a recurrence of the recent incident.

Again expressing the high estimation in which we hold the act of clemency of his Majesty, whom God preserve,

We have the honour to remain, on behalf of the Council, Yours faithfully,
KINNAIRD, *Chairman*.
H. M. GOOCH, *General Secretary*.

"The Papal Decree 'Ne Temere.'"—In response to urgent requests the verbatim report of the second great meeting of protest against the Papal decree "Ne Temere," held in the Central Hall, Westminster, on November 19th last, has been published in booklet form. It consists of 52 pages, printed in bold, clear type, and bound in a handsome cover, including an authorised translation of the decree "Ne Temere," and the letters from prominent representatives of the Reformed Churches, including the Archbishop of Canterbury, which were communicated to the Queen's Hall demonstration, held in November, 1911. Arrangements have been made for a copy of this report to be forwarded by post to each member of both Houses of His Majesty's Parliament—about 1,500 in all. The booklet is commended to the widest possible distribution, and we venture to urge its circulation upon our readers. For the purpose of free distribution copies will be supplied in parcels of twelve, or more, at special rates, which are quoted on our advertisement pages. Ignorance and misunderstanding still exist in regard to the decree "Ne Temere." The report referred to cannot

fail to enlighten any reader concerning the attempt which the decree "Ne Temere" represents, to override British law, and to filch from British citizens civil rights and liberties. The speech of Chancellor T. C. O'Connor contains a sentence which aptly illustrates the spirit in which this subject has been approached by the World's Evangelical Alliance: "We want to grant liberty to every man except the liberty to take away our liberties." This recent move on the part of the Church of Rome must be resisted.

"Rationalism or the Gospel?"—Another booklet commended to wide circulation is also announced in our advertisement pages,—"Rationalism or the Gospel?" by Rev. Prebendary H. E. Fox, M.A. It deals with the subject of Rationalism in its influence in the Missionary Field, and constitutes a clear call for the maintenance of Gospel teaching and preaching in accord with apostolic precept and practice. Through the generosity of three laymen, copies of Prebendary Fox's booklet have already been forwarded to 1,000 missionaries in the foreign field. In a letter addressed to the *British Weekly* of February 6th, Mr. Walter B. Sloan, of the China Inland Mission, draws attention to the recent meeting held in Edinburgh, addressed by Abdul Baha, and presided over by Dr. Kelman. Mr. Sloan comments upon the startling fact that a Christian minister should preside at a meeting in which the leader of a Mohammedan sect gives the address, and goes on to call for a public protest against Abdul Baha, the prophet of Bahaism (the errors of which have been exposed in our pages), being publicly recognised in England as a co-worker for the kingdom of God. Mr. Sloan wisely states: "We are in the greatest danger at present of losing the positive and exclusive note of the Christian Gospel by compromising with other religious systems, and of these Mohammedanism is by far the most insidious." If our readers will order and circulate Prebendary Fox's booklet, "Rationalism or the Gospel?" they will be doing much to conserve the teaching and preaching of the Word of the Truth of the Gospel in its New Testament simplicity both in the foreign mission field and at home.

Finance.—Before another issue of EVANGELICAL CHRISTENDOM appears, our financial year, which ends on March 31st, will have closed. The Council earnestly ask those who have not paid their annual subscriptions, or renewed their kind donations, to forward the same without delay so that their names may be included in the usual list of contributors to appear in the annual report. Need we remind our members and friends everywhere that the move to No. 19, Russell Square must necessarily entail increased financial responsibility both as regards the support and extension of the home and foreign work of the Alliance.

Correspondence.

Spain and Religious Liberty.

To the Editor of EVANGELICAL CHRISTENDOM.

Sir,—Step by step Spain has advanced in the direction of Religious Liberty, and during the past five years Spanish Protestants have made their own influence felt throughout their native land. The vigorous campaign of the Protestant Young Men proved to the Government that in every capital thousands of Spaniards, by attending crowded meetings held in the largest halls, were willing to demonstrate in favour of the removal of mediæval restrictions upon Religious Liberty. In 1911 the Royal Order enabled them to have a place in their native sun, and the imprisonment of Pablo Fernandez, a young marine, who was ordered, in spite of his declaration of Evangelical beliefs, to attend Mass and refused to kneel when the Host was consecrated, evoked an exhibition of public sympathy that could not be overlooked by the nation. The late Prime Minister, Señor Canalejas, for the first time in Spanish history, called the Evangelical leaders into consultation on the measures to be taken to prevent the recurrence of incidents of this class, and his successor, Count Romanones, has now issued a Royal Order (which has the force of law) removing the grievance. Bishop Cabrera, head of the Spanish Reformed Church, and Señor Tornos, the honoured leader of Spanish Presbyterians, are to be congratulated on this striking proof of the liberality of the Government. The former endured five years' exile for conscience' sake during the reign of Isabella II., to whom Señor Tornos was Court Chaplain. The long night of Spanish State intolerance is passing away, and not only Spanish Protestants, but all friends of religious freedom unite in gratitude to the loved Ruler of Spain and to his enlightened Ministry.

Yours very truly,
THOS. J. PULVERTAFT.

Spanish and Portuguese Church Aid Society,
Church House, Dean's Yard,
Westminster, S.W.
January 30th, 1913.

The Week of Prayer.

A Record Observance.

WE trust we shall not be criticised for thus referring to results manifest from the careful preparations made to ensure a world-wide observance of the Week of Prayer, 1913. It has indeed proved a "record" observance, evidenced by the hearty reports arriving daily from all parts of the world. The distance which many of the reports have to travel precludes their insertion in the Jan.-Feb. issue of EVANGELICAL CHRISTENDOM. An illustrated supplement, combining the home and foreign reports, will appear in the March-April issue. In the meantime we have selected four letters, which, among many others, are cause for thanksgiving. We have referred to the kind letter from the Bishop of Saskatchewan under another heading (Reunion Notes). Cannot Bishop Newnham's example be followed nearer home? Shall we not cease *talking* about Unity, and get to business?

From the Bishop of Saskatchewan (Canada).

PRINCE ALBERT (SASK.), CANADA,
January 13th, 1913.

Dear Mr. Gooch,—I thought you would like to know what we did in Prince Albert as to the Week of Prayer. I believe we have no regular Branch of the Evangelical Alliance there; I have never heard of one; but we keep in touch with you, share in your spirit and aim, and are, I think, a united body (the Protestant ministers) in action. So, early in December, I called them all to a meeting, and laid your circular letters and programme before them. All were ready to observe the Week, to unite in it, and to think out the best plan. It was unanimously decided that as we had not a suitable hall, separate from the churches, we should allot the six week-nights between the six churches, and urge our people to attend at many meetings, and not only in their own church. The pastor of each church should be chairman for that night, and each should be the preacher (speaker) in another's church. They wished me to be chairman of all, but I could not promise to be present at all—I had to be away—so we adopted the other plan. I was to have given the address on Monday in one of my own churches (not my own choosing, I was ready to speak in any other) to lead off; but happily I was called away, so I exchanged with the Presbyterian, he speaking Monday in our church, I on Wednesday in the Methodist. The programme was thus:

Monday . .	St. Alban's (Anglican Church). Address by Rev. Aylward (Presbyterian).
Tuesday. .	St. George's (Anglican Church). Address by Rev. J. Strong (Anglican).
Wednesday.	Methodist Church. Address by the Bishop of Saskatchewan.
Thursday .	Baptist Church. Address by Rev. Doyle (Methodist).
Friday . .	St. Paul's (Presbyterian). Address by Rev. Freeman (Baptist).
Saturday .	Knox Presbyterian Church. Address by the Rev. C. Mortimer (Anglican).

Up to the time when I left (Friday morning) the attendances had been all good, and I think increasing, not decreasing. Of course we followed your programme, so that Nations, Rulers, &c., fell to my lot. I had previously preached in my Cathedral on the Sunday on the Week of Prayer, from Esther iv. 14. I feel sure that much good was done by the meetings to all present, and I trust that our prayers may help to bring down a blessing on our own town and country, as on the Church and the world. A collection was taken each night for the Evangelical Alliance—no expenses. When I get back I hope to collect this from the various pastors and to send the amount (not a large one) to you. (I am away for ten days.) Wishing you great blessings for 1913, on yourself and on the Alliance,

I remain,
Yours faithfully,
J. A. SASKATCHEWAN.

From Reading.

WARGRAVE MANOR, BERKS,
January 20th, 1913.

Dear Mr. Gooch,—I am sure you will be pleased to hear that the meetings in connection with the Week of Prayer in Reading this year were well attended by Church people and Nonconformists alike, and never before has such a spirit of unity prevailed.

Both Rev. J. D. Jones and Rev. J. Stuart Holden expressed the opinion that there were no other such meetings held in England out of London. It was estimated that there were upwards of 600 people present.

Nonconformist ministers took the chair each day for Mr. Holden, and Church of England clergymen for Mr. Jones.

Believe me,
Yours sincerely,
MARTIN J. SUTTON.

From Cairo (Egypt).

CAIRO,
January 13th, 1913.

Dear Mr. Gooch,—I am glad to report that the meetings during the Week of Prayer in Cairo, held in accordance with the invitation of the Alliance, drew together the different Missionary Societies. Enclosed I send you a programme. The attendance was good, especially on the last night, and there was a real spirit of intercession. The native Church throughout the Nile Valley also observed the week, and I believe there is a deeper interest in carrying the Gospel to Moslems than there ever was before, not only in the Evangelical Church but among many of the educated Copts.

Thank you for sending me EVANGELICAL CHRISTENDOM.

With cordial regards and best wishes for the New Year,

Believe me,
Yours very sincerely,
S. M. ZWEMER.

From Germany.

FRANKFURT A/M.
January 16th, 1913.

Dear Mr. Gooch,—We have a blessed and great week behind us, and the Lord has done wonderful things. On the first day, Monday, the 6th, we had our French Reformed Church full at the 5 p.m. meeting. I opened the meeting referring very briefly to the blessed work of the Evangelical Alliance, and mentioned that the sainted pastor of our French Church, Louis Bonnet, was present at the foundation in London in 1846. I also referred to the blessed time we had at Frankfurt, having a full church, and, besides, arrangements for sixteen evening meetings each day. We had always twenty-one speakers each afternoon, representing all denominations of Frankfurt, except the Roman Catholics. At all the eleven meetings to which I could assist we had many who joined in fervent prayers, and I hear that at some of the evening meetings over 200 persons had been present. We all agreed on the fact that never before had we such blessed meetings.

On Sunday, the 12th inst., at 5.30, in the Christus Kirche (a Free Church), we heard a very fervent appeal by the Lutheran Pastor Busch, of the State Church, on John xvii. 20-23. He referred to the fact that during the past week we enclosed in our daily prayers the whole world; and in this wonderful prayer our blessed Lord dwells especially on the unity of His followers, that they all may be one, "even as Thou, Father, art in Me." That oneness has been accomplished on Calvary. Jesus does not want a unity by creed, *but by deed*, to be seen by the world how they love each other. "Love the brotherhood," as St. Peter says. With great power he said: "We have prayed together, we have testified to the eternal truth of Eph. iv. 4-6: now let us remember it, and show it each day that we belong to one family, whose Father is the Eternal God, and Jesus our Brother." After these earnest words from a warm, loving heart, we all united in the Lord's Supper. About ten ministers of the various denominations (about six) assisted in passing bread and wine to the large congregation, which remained sitting or kneeling in their benches. Pastor Vosmel, of the Christenkirche, remained at the altar, giving out hymns and reading appropriate passages.

Faithfully yours,
CHARLES DE NEUFVILLE.

We shall be thankful if those at home or abroad who have not yet sent in reports of meetings held in connection with the Week of Prayer will do so at once. Please mention any interesting features of the observance, and if the Universal Programme was issued in a foreign language or dialect a copy of same will be esteemed. Address: The General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.

The Consecration to Love.*

By the Right Rev. Bishop Hassé.

In our prayers to-day we are asked especially to concentrate upon the Church, that one body of which Christ is the Head. It is helpful, when we do so, to realise that there is hardly a land beneath the sun in which there are not some of our fellow Christians who, like ourselves, will be going to the throne of grace, and be praying for the same body, that body which our Lord spoke of as "My Church," that Church which He established upon Himself, and which during the ages He has been building.

St. Paul tells us that Christ "loved the Church" in a very special sense. Then he goes on to tell us the aim of the Head of the Church. That aim was, and is, "That He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Let us keep this great purpose before us in our prayer; and let us see that we pray the prayer of faith, asking for that which we know to be according to the mind of our Lord, and in accord with His own holy purpose. Then we may surely believe He will be gracious to the voice of our cry, and our prayer will find fulfilment, and He will work with Holy Ghost power. Oh, that this year may be one of true revival here and abroad in every part and section of the Church! That is, I trust, our first thought and desire.

Then there is something equally important. You may have noticed in the Topics for Universal Prayer that one note is struck three times over. It is the note of Unity, the oneness of all believers in Christ. In regard to that there are just two points that I would emphasise briefly. We are met under the auspices of the World's Evangelical Alliance, which for so many years past has organised this Week of Prayer, and is extending its influence all over the world in an ever-increasing measure. Let me remind you that the Alliance exists, among other objects, for the great purpose of giving expression to and making manifest this Unity in Christ. Quite rightly therefore to-day, in the Topics before us, we are asked to pray that the work of the Alliance may be especially blessed during this year. The Alliance is the only society that really represents this great object; and for this very reason it has the strongest claims on all Evangelical Christians. God grant that its work may be more and more used for the promotion of the oneness of the people of God; for no other object lies so deeply upon our Lord's heart, and is so truly according to His will.

The other point, following on, is this. The needs of the Church to-day are very great and many, but I believe there is no greater need in these days than for the manifestation of this unity *in the face of the world*, still so indifferent to the work and call of the Church; and the removal of everything that is a hindrance to the manifestation of the unity in Christ.

There are many kinds of unity, and there is a man-made uniformity; but the unity of the Spirit is something much deeper than uniformity; it is the only kind of unity that will stand the strain of these days, and the days that are to come. The unity of the Spirit means vital union with Christ the Head, oneness among the members of the Body for fellowship and labour in His cause and for His Kingdom. His purpose in founding the Church was that it might be a witness for Him and for His truth

* Address given at the King's Hall, London, on Tuesday, January 7th, 1913, in connection with the Universal Week of Prayer.

through all the ages, and also that here might be an agency for the carrying on of His work. And the one thing which hinders the witness, and which to-day mars the work of the Church of Christ, is *the lack of unity*. If there is discord where there should be harmony, how shall the strain of the heavenly music be heard? and if, instead of real co-operation and a working together in love, there is division, or suspicion, or aloofness, how can the work of the Lord prosper? All history teaches us that there is no bitterness so bitter as religious bitterness, and there is none that is so truly irreligious.

To-day there are few tragedies more sad than the sight of, I do not say merely a divided *Christendom*, but the sight of a divided *Protestantism*, as in our own land. And even in many a Church, what divisions there are! and in many a society! Of late years we have been imagining that things were improving in this respect; talking as if we were realising more and more the sin of our divisions. But there they are still, and it needs very little to bring them to the front again. We have our conferences and meetings and gatherings for prayer, but these are not in themselves a remedy. The real need is to get back to what is suggested on the programme before us—to Apostolic love; and from Apostolic love there will spring Apostolic unity. When we think of these subjects, and of our Lord's desire for His Church, let us not forget His great command, the new command He laid upon us, "that ye love one another"; and the wonderful measure of it—"as I have loved you."

Let us also not forget His prayer in the upper room, when for the last time He gathered His disciples together and prayed that they might be guarded from the world, which is ever at enmity with God; and that they might be sanctified, so that the Church itself might be holy and without blemish; and then as the crown of all His petitions came the expression of His supreme desire, repeated three times over, that they might be "one." And again the measure of it: "As Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe." We think of the threefold petition in Gethsemane; let us not forget that in the upper room. We have there the true Lord's prayer, and the opening of the Lord's heart, in this, His intense desire, that His people might be one! As we follow our Lord in thanksgiving, let us follow Him also in our prayer to that end. When we seek for the welfare of the Church, let us concentrate upon that one point, for it is the key to the whole situation. It would be the remedy for half our ills, if only all who name the name of Christ would submit to the sway of the love of Christ. We should cease to grieve the Spirit, as is the case to-day, by our divisions. It is very suggestive that when St. Paul tells us we are not to grieve the Spirit, he goes on in the next verse: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you," for these are the things that do grieve the Spirit and hinder blessing. Oh, that there might be, as of old, a baptism of love, Divine love, upon the whole Church; the love that thinks no evil, the love that never fails.

We are here to ask for great gifts from our King. I would suggest that on behalf of the Church at large we ask for this special gift of love; in comparison with which our intellectual, and even our sacrificial gifts, are all nothing, neither of permanent value nor of practical efficiency. When the world sees among Christians, as in the old days, the evidences of love, the world will be convinced. There is nothing so convincing as love, and the other matters will right themselves if love prevails. But as long as love is absent, or kept in the background, there will be neither progress nor prosperity. It is when the Lord sees His people dwelling together in unity, that He commands the blessing, and it abides. So let us covet earnestly the best gifts, and let us ask our God for this greatest of all Graces. We are met here in the King's Hall; and if we are one in heart and mind, one under the sway of the Spirit, one in faith and hope and love, may we not believe that from the King's Hall our prayers shall reach the King's Court on high? If they come from our hearts under the sway of the love of Christ, they shall reach the Father's heart; our prayers shall prevail, and the Church shall be blessed, and the saints shall be perfected, and through the Church the world shall be blessed also, and "all flesh shall see the salvation of our God."

The Reunion Outlook.

Notes and Comments.

Islington Clerical Meeting.

For eighty-five years, on the second Tuesday of every year, Evangelical clergy have been invited by the Vicar of Islington to attend a gathering in his parish, where they take counsel on current matters of religious interest. This year more than fourteen hundred responded to his invitation, and listened to eleven addresses dealing with various aspects of national religion. No more weighty topic could be discussed. The State has an attitude to religion, so have the school, the home, and the workshop. The relations between masters and men, moral questions, and the duty of the Church to the masses all must be considered in their spiritual bearings. The Bishop of Liverpool regretted that he had not devoted sufficient attention in his early ministry to work in the schools. Canon Joynt, with his accustomed earnestness, showed the part religion should bear in every part of individual and family life. Mr. de Candole proved that the business man must carry his religion into his trading. Among the most helpful of the addresses was the closing paper by the Vicar of St. Margaret's, Brighton, Rev. C. E. Wilson, who summoned his great clerical audience to the consideration of First Principles. The Cross is the inspiration of all real work for God; its strength gives us courage to undertake the task that lies before it, and its example is our guiding star in coming into conflict with interests that cannot be harmonised without the surrender of our own advantage from a sense of justice and fairness. When all is said, nothing but a strong individual grasp of principle will enable the Christian to do his duty as a citizen, a trader, and a family man. We can never obscure the law of love that lies at the basis of the Cross, and from the Cross Mr. Wilson demanded that his brethren should take their start if they are to be true soldiers and servants of the Saviour.

Canada and Unity.

If there be one thing more certain than another in modern life it is the vanity of prophecy. The race of prophets is dead, and the most confident assertions of what will be are falsified by events. We believe that among the members of the Body of Christ there is a greater thirst for unity than ever existed before. How it will come we know not. The organic movements may take a direction entirely unexpected, but the spiritual impulse drawing Evangelical Christians together must ever be the same, a passion to obey the will of the Master. A London Congregationalist minister lately said: "I would not swing for Congregationalism, but I would swing for Evangelicalism." In Canada this spirit is fast spreading. The Methodist and Presbyterian Churches have made up their minds that overlapping must end, and that weak congregations ought to unite in order to end the dissipation of energy that wastes forces engaged in the work of the ministry. Some 300 Episcopalian clergy have issued a manifesto in favour of unity, and their bold words have called forth angry protests from some of their brethren who are confessed that Episcopacy is essential to the existence of a Church. They are undeterred by the attack made on them. They cannot see that a form of government is superior to the vital truths of the Gospel, and cannot un-church those who are one with them in Christ. A recent writer has said: "In spite of protest from Roman, Greek, or Anglican the great central body of Christians will not insist upon anything save devout belief in Jesus Christ as the Redeemer of the world as being of the essence of soteriology." We must hold the essence so strongly that other points become only important as they bear upon that. Canada is a new country with its own problems. Alas! materialism accompanies wealth, and it is said that those who fifteen years ago were regular Church attendants now find that they cannot exist without Sunday golf

and champagne parties. The witness of unity against these influences will be a great power for righteousness.

Canadian Problems. The Church of England sent a message by a Mission of Help to Canada. The missioners returned inspired by a sense of the untold possibilities of material wealth in the Dominion, but depressed by the place the Church of England has there. It comes a bad fourth, and has much to make up before it is a real power in the State. Many missioners were struck by the danger of materialism overtaking the community, and saw that without God and vision the nation cannot go forward. Canon Stuart emphasised the need of good schools to educate the children who live far from centres of population, and believes that in boarding schools the future of Canadian home life on Christian lines can be built. Certain of the sacerdotal clergy see in efforts for Christian union a negation of Church principles and an act of schism. Brotherhood need not break down individual attachments to Churches. The Spirit of Christ is wider than the narrow limits of any sectarian spirit. We dwell here on earth in organisations that have been blessed and helped by God. God lives in them and sustains the spiritual life of the members. Is Christ divided? We confess we have little sympathy with the type of mind that turns its back upon unity among Anglo-Saxon Churches in order to attain communion with the Churches of the East or the Roman Church. Truth must be a bond of union—it must be its very ground; and as long as Rome holds its mediæval errors and the Greek Church clings to its non-Scriptural superstition, so long is a union between them and Evangelicals impossible. There is far too much closing the eye to error in order to have organic union in a mere organisation, instead of the real organic oneness in the living Body of Christ.

The Basis of Union. A recent writer who has studied the subject widely says: "Throwing ourselves back in thought to the apostolic ages, we are confident that there would have been no bar to communion between baptised men and women who confessed their faith in Jesus Christ as the Son of God and the Saviour of the world, giving proof by their life that it was a confession of the heart as well as of the lips." He discusses the formula lately published by a distinguished theologian as a basis for union, "I believe in God through Jesus Christ, His only Son, our Lord and Saviour," and criticises it on account of the absence of any direct reference to the doctrine of the Holy Spirit, there being no statement, even by implication, of the Trinity. The criticism is well founded, and the Council of the World's Evangelical Alliance was fully alive to it when framing the new Form for Membership.

> "All are welcomed as Members of the World's Evangelical Alliance (British Organisation) who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God:—the Father; the Son, the Lord Jesus Christ our God and Saviour Who died for our sins and rose again; and the Holy Spirit by Whom they desire to have fellowship with all who form the One Body of Christ."

It is essential, especially at the present time, to maintain the fundamentals in any basis of union. History proves that a falling away from the revelation of the Gospel message carries with it the surrender of much that is considered at first impossible to surrender. The fundamentals must remain at the very basis of all Christian Union that is to be permanent and acceptable to God. We cannot even in thought imagine for one moment that the doctrine of the Person and Presence of the Holy Spirit is not an absolute necessity, if we are to follow the life that pleases God and is in accord with His Divine will.

Kingsway Hall. Hugh Price Hughes introduced a new spirit into modern Wesleyanism. His St. James's Hall gatherings as the centre of a many-sided social and spiritual work made a deep impression upon his time. Twenty-five years have elapsed since a hired building first housed the Mission, now his successor has in Kingsway a magnificent gathering place which is the property of the Wesleyan Church. It may be said that these central missions do not foster Church life and minister to units drawn from all parts of Central London. The criticism is easy. New times, new circumstances call for new

methods, and in the metropolis, with its pressing loneliness and its manifold dangers, the gregarious instinct that makes young people find in a large well-filled hall, with a bright service, a regular place of worship is a fact that cannot be ignored. God has blessed the Mission and has used it for the salvation of many souls. We are glad that it has now been so handsomely housed and look forward to its advance with confidence. The note of Evangelicalism is the only note that will make the Mission a success in the highest sense. Social Christianity is a good thing, Gospel Christianity is a better. Society can retain for some time the Christian impulse that has made it what it is, but unless it be kept alive by a continuous resort to the source of all spiritual life, personal union with the Risen Lord, we shall see an overthrow of many things that are essential to even social progress. Christianity is an individual as well as a social creed. It summons every man and woman to personal allegiance to the Saviour, and requires from them as members of His body, the life that is hid with Christ in God. We are thankful that this note has been sounded in Kingsway Hall, and we trust that it will be an important factor in building up the brotherhood of the saints by ever insisting upon the true source of holiness.

Wealth and Pleasure. The Moderator of the English Presbyterian Church sounds a note that we have often heard but are afraid is very much neglected. Our prosperity brings with it real dangers, and the enormous increase of facilities for pleasure leads to the breaking down of the sanctity of the Lord's Day and the neglect of Christian duty. He rejoices that all the Churches are alive to this evil and are co-operating to fight it. "The unity of the different denominations is indeed a hopeful sign of the times. It is not only that the Nonconformists are drawing closer together, but even the Established Churches are yielding to the current of public opinion in co-operating with dissenters who have withdrawn from their ranks, and acknowledge them as brethren." We rejoice in every corporate act of Christian union, but the best work for righteousness must be done by individuals in setting a high example that will impress the community. The Churches take their tone from Church members, and personal religion will make effective the life of the Church. Do we nowadays render more than lip service to the Bible and its messages? We read that one of our greatest scholars lately said, "It is no racial faith that inspires the Book, but a world-religion, one designed for all the world, and already welcomed by representatives of all the world." This is, of course, true, and we are thankful for its truth; but how many of us use the Bible as another great scholar lately did? He was passing through deep waters, and he read his daily portion as usual. "Do you know," he commented, "God spoke to me—not by straining the meaning of the text, but by placing myself in communion with God—from His Word just the message I needed." The man who spoke thus is one of the most reticent of mortals on his personal religious life, and in a flash he revealed the secret of his power and influence. Men who feed thus on the Word have no difficulty in co-operating with their brethren of other Churches.

The Decay of Dogma. We have before us an essay by a leading Rationalist in which he glories in the decay of dogmatic teaching within the Christian world. The writer holds that the ablest men within Christendom in these islands have surrendered their creeds because they find them indefensible. Dogma is decaying; and with it Christian morality and all beliefs definitely Christian must go. This is a natural cause of rejoicing to a man who has abandoned the Faith; but it contains a lesson for us. Truth is essential, as essential as Love. The Truth Divine is the Love that dwelt among men as the revelation of the Father, and we cannot abandon Truth and hold by a sentimental Christianity based on emotional attachment to a great ideal. Our religion is historical. It stands or falls by the facts on which it is founded. "If Christ be not risen, we are of all men most miserable." Victims of a delusion, we have our eyes opened, and we lapse back into the abyss of unbelief. It is easy to take too gloomy a view of an anxious position, and we recall other crises in Church history that have passed and been forgotten. The eclipse of doctrine is only a phase. Religion will revive, and

when men place their faith in the very forefront of their life they will begin again to think about it and to discover its intellectual bearings. The man who is ignorant as well as the man who is learned needs central truths to enable him to live, and much of our present coldness and apathy are due to our neglect of the truths that lie deep down in all vital Christianity. The age is intolerant of dogma, because it is uncertain about everything, and the uncertainty of the multitude is a cry for definite guidance. God will give His people the guidance they need. They have the Revelation of His will in the New Testament. We go back to Christ and stand with the Apostles, with whom we see Him as the Son of God raised from the dead and the Living Lord. This is the answer of the Gospel to a doubting age. It is ours to pass it on.

The Bishop of Oxford and the Bible Society. Addressing the Henley Branch of the British and Foreign Bible Society, Dr. Gore pleaded earnestly for increased support to its noble work. He acknowledged the honesty of the translations it prints and circulates, and expressed the debt the Church of England owes to the Society for supplying so many copies of the Word of God to Anglican workers all over the world. He heartily endorsed the principles of the Society, which aims at placing copies of the Bible in the hands of everybody. "It would be an utterly false principle which would in any way restrict or restrain the possession of the Books of the Bible." In the close of his address he referred to the disintegrating effects of modern criticism on the foundations of the faith which the Bible proclaims. "I am quite sure," he said, "that we must in this country, and in every country of the world, do the best we can to secure that the facts of the Bible should be before the eyes and in the hands and within the knowledge of everyone." Here we have a plea for Bible study that ought to come home to the hearts of all Christians. Our faith is attacked. The facts assailed are taught by the Bible. It is therefore the duty of everyone who listens to these attacks to know what the Bible really teaches. We may pass over the Bishop's plea for the motto, "The Church to teach, the Bible to prove." We go to the Bible for teaching, and the plain man who studies it is not on the lookout for proofs, he seeks something much more important—the knowledge of God and of His dealings with humanity. The more the Bible is studied and its lessons appropriated, the better for Christendom. We are indeed glad that the Bishop of Oxford has no sympathy with those teachers who would keep the Word out of the hands of the inhabitants of this country. The Bible made the Reformation, and the Bible alone will make that revival of religion which is the heart's desire of every true Christian.

Common Prayer.

"We beseech Thee to hear us"

THAT Peace, and the Gospel of peace, may prevail in the Near East.

For Mr. Adam Podin and other representatives of the Alliance in Russia.

For all scattering the good seed of the Kingdom in Malta.

For those preaching Christ in Mohammedan lands.

That our financial year, which ends on March 31st, may close without deficit.

That the Membership and work of the World's Evangelical Alliance (British Organisation) may, under God, greatly develop in the new premises, No. 19, Russell Square, London, W.C.

For blessing on the work of all home and foreign Branches of the World's Evangelical Alliance, including their Committees and Members.

World Missions and Unity.

Notes and Reviews.

Missionary Co-operation is Growing.

THE Shanghai Conference has had its successor in India, where members representing the chief missionary bodies met in Calcutta with leaders of the Ancient Syrian Church. There are in the Dependency to-day 5,000 missionaries, and this mighty force, if united, can do a marvellous work. In the presence of more than 315,000,000 of natives, the number is all too small, and the prevailing overlapping and the lack of definite policy have weakened their efficiency. Of the fifty-eight members of the Conference, ten were Anglicans—a fact that proves the Conference to have been framed on an equal basis of representation. The chief practical outcome of the deliberations was a scheme to prevent overlapping, under the management of an All India Council elected by Provincial Councils. The way for this will be prepared by an Indian Continuation Committee. The importance of this step lies in the recognition by all who take part in the work that they are workers together for common ends, and that they all look to the same source of inspiration and have the same great end in view. The urgent need of India is a call that cannot be overlooked, and the Churches that labour among the people are now beginning to realise that the members of them all "are one in Christ Jesus." The Anglican Church is very conservative, and is slow to adopt any great departure from its past. The consecration to the Episcopacy of a young man whose past has been chiefly associated with Y.M.C.A. work is a step of very great moment. The new native Bishop will be in charge of a diocese that has three missionary centres, and he will have under his supervision English as well as native workers. The experiment has been taken after much thought and prayer. On its success much depends, and its effect on the future of a native Church may be very great, if he prove a worthy leader able to command the respect as well as the obedience of those over whom he has been placed. Native Churches are the ideal missionaries set before them, and in the old civilisations—in China and India—the missionaries are striving to inculcate on their converts the duty of self-government. The Presbyterian Churches have successfully formed bodies that exercise discipline and support their own ministers and are practically independent of the missionaries. This is in China, but in India many factors—especially that of caste and deficient education—have made progress in this respect slower.

Missions in Madagascar.

The position of Missions in Madagascar demands the most careful attention of all friends of religious freedom. Madagascar is a French Colony, and its present Governor is a man of personal kindliness and liberal outlook. France and England are bound by ties of close friendship, and British opinion has great weight with our neighbour. In Madagascar to-day religious services cannot be held in private houses, and new work cannot be started in any village without the permission of the Government. In three out of every four cases this permission is refused. In very many villages the natives desire to have Missions established, but the Governor General vetoed the proposal. All Missions are subject to equal disabilities, and a Commission with representatives of the principal organisations will visit the island in May or June. On its return with first hand information we trust that the French Government will modify its regulations and allow the missionaries to develop their work. It must be added that the Missions have conscientiously abstained from participation in politics in any form.

Trial of Christians in Korea.

The Conspiracy trial in Korea has left an ugly impression in the mind of those who followed the evidence. Very few believe that the Japanese Government deliberately encourage a crusade against Christianity in Korea. The evidence on which the prisoners were

convicted does not appear to be conclusive, and the allegations of torture have not been disproved. The American missionaries, against whom charges were made, were not permitted to give evidence. It is very unfortunate that the trial should have taken place at this time. The annexation by Japan has awakened Korea from its ancient slumber. Fresh interests have come into the life of the Christians, and the Church has not the same overpowering hold over them. The materialistic forces that accompany commercial progress appeal to them, and a time of trial has to be faced. It is always so. First the missionary, then the trader, then "civilisation" on a materialistic basis. Uganda has been tried and its converts have had a testing time. In Korea and Uganda the people who know and love the Saviour will stand firm, and the Church will be strengthened and purified by its experience.

Religious Liberty in China. The Chinese, like the Portuguese, revolution has had an important effect on education. In both Republics everything pertaining to religion has been eliminated from the schools. The old political systems were supported by religious observances, and by the disappearance of these the new rulers hope they will wean the people from any hankering after the past. In both countries colporteurs report a large increase of sales and growing interest in Scriptural Christianity. Religious liberty has been proclaimed in the East and West, but in Portugal it is accompanied by disabilities that have given rise to inconveniences that have not yet been overcome. In China, on the other hand, all restrictions have been removed, and freedom is secured as it were by charter. There is hope in China of mass movements towards Christianity, and these require careful watching. It is reported that there are signs of a desire of the Chinese Christians to form independent Churches that do not spring from spiritual motives. The time of transition is always a period of anxiety, and rash projects are often framed that do not actualise in organisation. China calls for our prayers that its Christian development may not be arrested by the incorporation into "Christian literature" of rationalistic ideas that are certain to work evil to the spread of Scriptural Christianity, which is the only creed that will take a lasting hold of the people. In Canton City last year 65 per cent. of the officials were either Christians or had been trained at mission schools.

"Thinking Black." Mr. Dan Crawford has told a sad tale of slavery in his striking volume on "Thinking Black." He knows Central Africa as few travellers know it, and his remarks on slavery are the more important because they are incidental. Portugal is our ally, and we are pledged to the suppression of slavery. There is no doubt as to the existence of this baneful traffic in the Portuguese African colonies. "Africa begins at the Pyrenees, said Napoleon (was it not Dumas who said this?) long ago, and here is a Portuguese who proves that Portugal is as bad as Africa. A prince of brigands, this official is a noonday slaver; for instance, his sending out 12 kilos of powder to buy a boy. No boy is marketable for the moment; so, in lieu of the masculine gender, they drag in a young woman and baby as equivalent. But this petulant Portuguese must have his boy; so a black soldier, knowing his masterful man, offers to barter a boy for the baby and mother—done!" The pictures he gives of the route of the slave caravans make terrible reading. The facts are undisputed. The Government that is allied with Portugal has a terrible responsibility in the matter. We are aware that Portugal is in difficulties, but the claims of humanity and missions are all important, and we trust that influence of a drastic character will be brought to bear on the rulers of the Western Republic.

Opium in China. The opium question has long been on the hearts of friends of Chinese missions. The position has become critical, as, since the proclamation of the Republic, the importation of the drug sold by the Indian Government and bought by traders has been stopped. More than £10,000,000 worth of opium lies in bond in Shanghai, and merchants are protesting against the losses they incur. It is difficult to determine whether or not opium cultivation has largely ceased in China. Probably the Government is doing its best to suppress it, but its arm is not long and strong enough to carry out its wishes. Christian

Britain will not force the drug on an unwilling China. Of this there can be no question, for the Ministry that would attempt to do so would be condemned by enlightened public opinion. The financial problem of compensating the merchants who bought the drug from the Indian Government is difficult and perplexing. India cannot bear the cost without delaying much needed development, and it is objected that India has acted in obedience to the wishes of the Imperial Government. We thank God for the promise of the removal of this great stumbling-block in the path of missionary enterprise, and we trust that the end of the present *impasse* may be found by an enlightened Government arranging some method of satisfying the claims of justice without laying a heavy burden on the revenue of India.

"International Review of Missions."

"The International Review of Missions" has improved its appearance and curtailed its supply of reading matter by adopting a new type which makes its pages much more attractive. The masterly survey of the year by its Editor is a marvel of lucid condensation. In discussing Africa it says: "At present the legal position with regard to marriages between white and coloured persons in German colonies is exceedingly confused, and in some colonies such marriages are prohibited. . . . . The matter has aroused keen interest in missionary circles, and the *Ausschuss* of German Protestant Missions has addressed a communication on the subject to the Secretary of State for the Colonies. The question is also being taken up actively from the Roman Catholic side. While deprecating mixed marriages, both Protestant and Roman Catholic missionary leaders protest strongly against their legal prohibition." Is not this the attitude adopted by the Protestant Churches towards the "Ne Temere" decree? In the case of the decree there is the added evil that a foreign potentate intervenes in the domestic legislation of nationalities, and declares that marriages that do not fulfil the terms of "Ne Temere" are null and void in the sight of God and of the Church. Cannot Roman Catholics see the reasonableness of our contention when they reflect upon the action of their African missionaries in German colonies?

Unity in the Mission Field.

One ground for unity in the mission field is very often overlooked. Christian missions inevitably break down much of the traditional life of the people who have adopted customs through their association with paganism. Even civilisation makes revolutionary progress by disintegrating the picturesque incidentals of a nation's life. We see this even in the backward nations of Europe that have only come lately in close contact with modern ideals. But Christianity destroys in order to build up, to re-create with the spirit of Christ, and by so doing to make a new social and spiritual edifice inspired by the highest and loftiest service. Dissolution and disintegration cannot be avoided. They must come: they are essential concomitants of the mighty reformation and transformation. They are working on men who very often are far separated from one another, and the accidentals of Christianity—the framework of organisation—may very easily become to converts essentials. If they learn to see that the faith is one and the workers members with them of the same holy brotherhood, they will less easily lay stress on the accidentals, and the reconstruction of society on a Christian basis, without any loss of national spirit, will become easier. The Church of Christ is a great nation restorer. It does not strive when following New Testament ideas to be a theocratic constructor of nations; it cannot fail to give the spirit that lays the foundations and inhabits the organisation of Christian nations.

A Call to Christian Missions.

The marvellous events that are taking place in South-eastern Europe are a call to Christian missions. Even the Mohammedan world can be roused from its insularity. The spirit of Islam is well expressed by a peasant who was remonstrated with for his cruel treatment of women. "Yes," was his retort, "it is all true, and it is all wrong; but how can we help it? We do as our fathers did, and they as their fathers did before them, generations and generations back. It is not our fault, is it? No one cares for us, or teaches us, and we are delivered to this evil!" Men will see "evil" in more than customary brutality. They will ask themselves why have they lost their world position, and is their religion to

blame? The Reformation was largely influenced by the new thought awakened by the discovery of America and the teaching of Copernicus, as well as by the revival of learning. Spain has been transformed by the loss of her Empire through the might of Protestant United States, and the overthrow of Turkey by her former Christian serfs will open the minds and hearts of millions of Moslems to a franker consideration of the claims of Christ.

Dr. Horton in India. Dr. R. F. Horton has been in India, and has seen for himself what false religion means. We hear much of the "religious" character of non-Christian creeds, and are told that we do wrong in sending missionaries to people holier and more pious than ourselves. He writes: "What is wanted is not religion, but a good religion, a religion which builds character, lays the foundations of a true society, and makes a strong and progressive State possible. In these all-important respects the irreligion of England is better than the religion of India. Our worst people at home are, at any rate, personalities. Centuries of Christian tradition have given them the sense of free-will and responsibility. They may be vicious and impure, but they do not mistake their vices for worship and indulge in impurity as the highest act of religion." These are stong but true words. We wish critics would see "things as they are," and not be misled by "beautiful thoughts" of things as they "ought to be." The missionary call is as urgent as it is Christ-commanded.

A Noble Example. In Prince Albert (Canada) the Bishop of Saskatchewan threw himself wholeheartedly into the observance of the Week of Prayer. He called all the Protestant ministers of the town together in early December, and, as there was no public hall available for the meetings, he arranged that the prayer meetings should be held in two Anglican, two Presbyterian, one Methodist, and one Baptist Church. It was planned that the pastor of each Church should preside in his own church, and that the address should be given by a minister of another denomination. The Bishop himself spoke in the Methodist church. The attendance was good, and a spirit of harmony and brotherhood prevailed. Bishop Newnham has by his Christian spirit and hearty sense of brotherhood welded Evangelicals in the capital of his diocese into a united body. Surely God's blessing must rest upon a town where the "oneness in Christ" of His followers binds them together in common service for His honour. Cannot this excellent example of the Bishop of Saskatchewan be copied in other dioceses?

Indian Progress. A well-known novelist has been advising Missions to "clear out of India, and to devote themselves to work at home, where they have better chance of reaching the people." They are not likely to do so, for they have to obey the marching orders of their Lord, and can point to successes beyond their hopes. The Rev. A. G. Fraser lately said: "The last census showed that, after deducting Christians of European origin, and then again deducting the natural increase by birth-rate, there was still left an increase of 720,000 on the figures of the previous census, or 72,000 a year. That is, through baptisms, the Christian Church has increased during the last ten years in India every fortnight by about the numbers of Pentecost, or nearly 3,000." These are wonderful figures, and are a source of great encouragement. This is not failure; it is the prelude to victory. There is much ground still to be covered, for the three and a half millions of Christians are only about one per cent. of the inhabitants of the peninsula.

"Missions will only be failures when missionaries fail to remember that they are 'put in trust' with the same Gospel as that which the Apostles taught, and when they fail to proclaim by word and life that which St. Paul has so finely called 'the Word of the truth of the Gospel.'"—H. E. FOX.

Religious Liberty in Spain.

SPAIN has been the home of the narrowest and most cruel intolerance. Closed for centuries to the circulation of the Scriptures, inhabited by a populace ignorant and fanatical, ruled by a Court that made the will of the Vatican its law, the country preserved the spirit of the Inquisition even after the abolition of that tribunal. In 1862 the Court at Granada passed the following sentence: "Condemned—Jose Alhama Teva to nine years' imprisonment, and Manuel Matamoros to eight years' imprisonment, and both are for ever prevented from following the profession of teacher, interdicted from all political offices and rights during the term of their sentence, and condemned to pay a quarter of the expenses each. Their books and papers seized will be retained." The *Correspondencia de España*, commenting on the judgment, wrote: "These men were condemned not because they were Protestants, seeing that nobody is punished in Spain for religious opinions, but because they openly, with tongue and pen, excited a propaganda in favour of Protestantism, which is forbidden by the Constitution of the State—a Constitution which in this respect is in harmony with the most democratic institutions which have existed in Spain since 1812."

In 1912 a young Protestant soldier, Pablo Fernandez, was condemned to six months and a day's imprisonment for refusing to kneel when the Host was consecrated, and the Supreme Military Tribunal of the State upheld the sentence. In 1812 the Constitution, praised in 1862 as Liberal, sent men to gaol for many years because they circulated Bibles. In 1912 the Constitution of the time condemned a soldier to imprisonment because he reverenced his conscience and refused to worship anything he did not believe to be God.

The Evangelical Alliance has ceaselessly since 1862, and even before that date, interested itself in Religious Liberty in Spain. While Matamoros was awaiting his trial in 1860, Lord John Russell was waited on by a deputation from the Evangelical Alliance. Lord John Russell wished the Alliance well, "whether it undertook the cause of Roman Catholic converts oppressed by the Protestant rulers of Sweden, or of the Jew Montara made a Christian by force with the sanction of the Pope of Rome, or as now of Spaniards arraigned at the suit of the Archbishop of Granada, in Spain, under pretence of trial for sedition, but really for no other crime than turning Protestants and asking each other whether they should not petition for legislative protection in the manifestation of their convictions by way of public worship." The Alliance followed up the matter and kept it continually before the public, and when the young men were condemned, organised a deputation to Madrid and extracted from Queen Isabella a commutation of the sentence to banishment.

In 1868 Isabella was banished, and religious freedom came to Spain as the result of the Revolution. After years of unsettlement the traditional monarchy was restored, and the new Constitution (1876) contained the famous Article XI.: "The Apostolic Roman Catholic religion is the religion of the State. The nation binds itself to maintain this religion and its ministers. No one shall be molested in Spanish territory on account of his religious opinions and for the exercise of his particular form of worship, provided he show the respect due to Christian morality. Ceremonies and public manifestations other than that of the State religion shall not be permitted." The ink was hardly dry on the Constitution when a Royal Order was issued which made of little effect the liberty of action granted. Protestant worship had to be conducted in private. No notices were permitted to be displayed, and their worship had to be conducted in semi-concealment. Evangelicals at the caprice of the priests were arrested and thrown into prison on false charges. They received no redress for their sufferings. The doors of Churches were compelled to be closed, and it was made practically impossible for them to marry outside the Roman Church. In 1910 the Protestant Young Men inaugurated a campaign in favour of religious liberty, and in June, 1910, a Royal Order was issued declaring that "titles, banners, emblems, advertisements, posters, and other external signs which make known the buildings, ceremonies, rites, and usages or customs of dissenting worship" were authorised. This action of the King and his Government at once gave Spanish Evangelicals a place in the national life, and the Evangelical Alliance immediately congratulated the Monarch and his Minister on the new departure that showed Spain to be anxious to give real liberty to all her sons.

The nation received the new Order with gladness. It saw the passing of the long night of intolerance, and the priesthood protested in vain against the Liberal policy of the Government. Liberty was, however, still some way off; in fact, it has not yet come, and

the spirit underlying much of the ruling legislation was seen when conscripts were thrown into prison for refusing to go to confession. Ministers bewailed the fact, but the laws were unaltered. A Royal Order issued in 1906 appeared to give relief, but the arrest and condemnation of Pablo Fernandez proved that the Royal Order was ineffective. Again the Spanish Evangelicals waited on the Government. The Evangelical Alliance appealed to the Ministers. Sympathy was shown in the most exalted quarters, and in January last Pablo Fernandez received the Royal pardon. A few days later the following Royal Order was issued by the Minister of War. "Most Excellent Sir, the Royal Order of July 3rd, 1906 (C. L. 117), interpreting in a faithful manner the spirit and letter of the Constitution of the Monarchy, clearly and precisely determined the acts, ceremonies and practices of Catholic worship which must be attended by all the forces of the army, as well as by the commissions of generals, chiefs and officers named to give splendour thereto. In spite of the ample breadth given by Article IX. of the aforesaid Royal Order, and by the recommendations therein made to the authorities, there have sometimes arisen, fortunately very few, incidents of a vexatious character, and to avoid these in future, confirming in all parts the commands of the aforesaid Royal Order, which still preserves all its force and vigour, it is the will of his Majesty, whom God preserve, that it should clearly be understood that all those in whose service schedules or joining papers it is stated that they do not profess the Catholic—Roman and Apostolic—religion will remain exempt from attending on feast days the act of mass, which must be resorted to by the Catholics as their officers direct."

This is a great step forward, and Spanish Evangelicals rejoice. They still are convinced that as long as Article XI. of the Constitution gives the Roman Hierarchy the right of intervening in the interpretation of the Constitution they will not have full religious liberty. They thank God for what has been granted them, and they look forward to the day when full religious liberty will be the birthright of every Spanish subject.

THOS. J. PULVERTAFT.

Sunrise in Malta.

ENCOURAGING news is to hand from Malta. Many are aware of the difficulties under which evangelisation among the Maltese is carried on; but God seems to be answering prayer in a remarkable way. It is the privilege of the World's Evangelical Alliance to support the first native colporteur on the island, concerning whose work during the past twelve months our local superintendent writes:—

> "I am happy to say there is much encouragement in the work, and there seems to be a number of natives coming out. There were yesterday at the Scotch Church four Maltese men, and the Sunday before there were five. Their leader seemed very courageous, and told me the previous week that he felt they must not worship God behind the scenes, but come to His house and show they were not ashamed of Him whom they wished to serve; and both Sundays they have been standing outside the church, both before and after service."

Equally encouraging is the letter just received from another representative of the Alliance on the island, who writes:—

> "I have some good and important news. Our friend ——— has got a house, and is preaching the Gospel in Maltese to those who come to him. I went over last Saturday to see him, and found five others gathered together. I believe there are about twenty real believers and about fifty or more seekers. The thin end of the wedge has gone in, and if we are faithful God will do more for us. Here we have actually a Maltese Church, with a native pastor. Praise be to God! One man, who is an earnest believer, assures me that in his district there are 200 or more people ready to come out for the Gospel. Let us seek God's face earnestly, and pray for the Maltese Church. How my heart goes out to it! Ask God to bless and prosper it."

These encouraging evidences of sunrise in Malta may meet clouds. The opposition is real, and the Eucharistic Congress of 1913, to be held in Malta, is a threatening cloud. But God can and will, in answer to prayer, overrule for His glory all that threatens, and cause the showers to come down upon this dry and thirsty land. Let us pray for Malta.

Missions and Political Changes in Persia.

Since 1905 Persia has been the scene of political changes that have followed one another with perplexing rapidity. Persons living in the country have seen the rise of popular government, parliaments, political parties, newspapers, political demonstrations, &c. These seemed to spring out of the ground and flourished like Jonah's gourd. Like it, too, they have withered. Foreign troops have come; first along the Turco-Persian border, Turkish forces who have been withdrawn now; next Russian troops in the north and Indian soldiers in the south, whose numbers are likely to increase, and whose stay is likely to be prolonged. Persons living in Persia feel that a new era of foreign control has begun, though the exact form of that control is not yet fixed. But underlying the political revolutions there has been a social change, that is both extensive and profound; and this social change is not a result of the political changes, though it must be affected by them. There has been a breaking free from the traditional trammels of religion, which among the Shias more than among the Sunnis restricted intercourse between Moslems and non-Moslems. There has been a realisation of the inadequacy and, in many cases, of the futility of the old learning and the old education. There has been also a questioning of all religious sanctions and an increase of unbelief. Still, for the most part, the progressives have rested in the belief that Islam could be made to co-operate with social and political changes, provided its abuses are reformed. Finally there has arisen a desire to acquire European learning in languages and in science.

The change in Persia on its political side is full of uncertainties, but on its social side it has come to stay and increase. The power of the mullahs has been broken, and people are accustomed to breaches of the traditional prohibition of intercourse with Christians and the acquisition of European culture. The appetite for knowledge has been awakened and will demand satisfaction. In some respects this brings undesirable changes, increase of intemperance, and of gambling and immorality in new and more open forms. The changes for evil are sure to increase, for once the conventional and religious restraints are weakened there is no strength of moral principle to resist the vices of Europe. Foreign control may tend to strengthen the power of Islam as a national bond, though conditions in Russian Transcaucasia indicate that the process of religious disintegration will continue. It is going on rapidly there, and schools and a press controlled by Moslems themselves are undermining Islam and fostering unbelief. What the effect of the Balkan war will be cannot be foretold. Its results are yet too uncertain. It is certain to have an effect on Persia, both in its political destiny and in the people themselves.

The change was felt in mission work, first of all, in the growth of educational work. About a thousand children from Moslem homes are in attendance in Protestant mission schools in Persia, a threefold increase in seven years. Of these over two hundred are girls. The pupils come from every class in society, but mainly from the upper and more influential classes. The number of young Moslems educated in these schools who have gone out into life is not large; and as their number increases the results of this work will be seen increasingly. In evangelistic work the general insecurity that has disturbed this country as a whole in recent years has prevented travelling freely, and have restricted work. It must be remembered that in Persia direct evangelistic work for Moslems as well as Christians is everywhere carried on. The number of converts to Christianity from Islam is slowly increasing, the largest number being found in the south. The change in the temper of the people has given greater freedom than in the past, and the profession of Christianity is attended with less risks, though there is no recognised freedom of religion and no guarantee of safety to any one who renounces Islam. This freedom has given the Bahaïs also the opportunity for open profession of their faith and a more public propaganda. It has not resulted, however, in any special

increase in the number of Bahaïs. In every department of work there has been a new opportunity and a new courage and hopefulness.

This new opportunity is the result, not of political changes, but of the general social change that has been noted above; consequently its permanence is not entirely dependent on political conditions, although those conditions must affect it. Perhaps one is not presumptuous in assuming that the political future for some time will be government of the country through a native government, while the finance and military force will be controlled by Russia and England. It is unlikely, under these circumstances, that there will be either any formal enlargement of religious liberty or any direct interference with the liberty already enjoyed. In the regions occupied by Russian military force, and virtually controlled through the Persian Government by the Russian consular officers, there has been no interference whatever with missionary work. It is not necessary to attempt further discussion either of the past or the future. There is the greatest need for prayer that all things may be directed to further the preaching of Christ. We may note, however, some special ways in which the political changes may be helpful.

First, the increased security of travel and residence has made possible larger work. Touring can be made more freely and new points occupied. Meshed, the holy city of Persia, has been occupied for over a year, and plans are being made for a permanent station. Again, the closer relation to Europe gives a greater opportunity for educational work. The missionaries are the leaders in education, and have the confidence of the people. The foundations are laid, and enlargement is largely a question of funds. The changes make possible also a freer use of native workers. The disabilities under which Christians, Armenian and Syrian (or Nestorian) have lived are being relieved, and there is a prospect of greater opportunity for them. There is need of a revival in the native Evangelical Christians, arousing them to a sense of privilege and responsibility. A third of the population of Persia consists of nomadic or semi-nomadic tribes, the most prominent being Kurds, Bakhtians, and Lurs. If the foreign control extend and better order be the result, there is reason to expect that the influences of the Gospel will reach these peoples. They are not so fanatical in religion as lawless in relation to government.

Delicate questions are likely to arise, but surely we may have faith that the same Divine protection that has guided in the past will continue in the future?

W. A. Shedd.

'Tis not by deeds that win the praise of men,
Or glitter with the glory of this world,
That I may magnify my Master best;
Or hasten on the coming of the day
When He shall reign as King and Lord of all.
All that He asks is, that with all my heart
I will to do His will in everything;
That He may have His way in me, for me,
With me, through me, until at last there come
Such perfect union and such sweet accord
Between the glorious Lord of all the worlds
And me, His willing servant here below,
That in all things He has pre-eminence.

—*Selected.*

Modern World Movements.

By F. G. Cawston, M.B., B.C. Cantab.

A GREAT spiritual crisis is undoubtedly everywhere in progress. In the East, where religious conditions had remained practically unchanged for many centuries, the belief in the older systems is rapidly falling into decay, and everything seems to be leading up to a warfare between Agnosticism and Christianity. Should the China of the future, for instance, become Agnostic, the menace to the Christian world will be formidable indeed. Our only hope is that China shall become a Christian nation. The very existence of the Orient may be said to tremble in the balance; for all depends on whether we succeed in illuminating China with a Christian civilisation or whether a materialistic and godless education on modern scientific lines is the first to occupy the field. In the South we find ourselves on the threshold of a mighty contest between Islam and Christianity, upon the issues of which the future of the whole African continent depends. For centuries the warlike pagan tribes of the great ironstone plateau of Central Africa were able to resist the onward march of Islam; but now that Christian governments have undertaken the administration of Central Africa, they have protected the Mohammedan trader, who itinerates, intermarries, and uses his old prestige to influence the natives for Islam. The success of the natives' resistance to the Mohammedan advance had prevented the heart of the continent from becoming imbued with the fanatical spirit of Islam. Should these warlike tribes now become filled with such a spirit and be brought into unity under the Crescent, no power on earth would be able to stem the advance of Mohammedanism into the Congo basin, on to the Zambesi, and into South Africa. The Sudan presents the great battle-ground between Mohammedanism and Christianity. There many tribes are being won from the old heathen customs to the Moslem faith; many of them, being a waking people, are ready to be taught by whoever comes first. One cannot speak at such a time as the present of leaving the heathen alone in their unenlightened state, for unless Christian missions are furthered in Central Africa with renewed intensity there is every probability that the whole of the native races of Central Africa will be largely won for Mohammed.

Not the least obvious is the intensity of this spiritual crisis among the religious bodies of Europe and America—Catholicism, Lutheranism, and Anglicanism. One cannot help but wonder in what direction these great currents of religious opinion are setting, and what will be their final outcome. That large masses of the population are losing their faith in the doctrines of the Christian Church and are drifting away to Agnosticism is certain.

It is stated that the old theology has fallen from power "because it was found beneath the best religious consciousness of the time." Did not Christ and His teaching fall from power long ago for the same reason? Another writer has pointed out that "the world was full of religion before Christianity came into it . . . . and it will be full of religion after Christianity has been taken out of it." Beyond all question, there must be something wrong either with the ancient faith or with the modern man; and it seems to us that the fault is with the latter party, even though at the recent Canterbury Convocation the cause for anxiety seemed to be rather for the old Church doctrines than for the young men who doubted them.

"Among the middle class, the centre and historic support of England's Protestant Creed," says Mr. C. F. G. Masterman, "the drift away is acknowledged to be conspicuous . . . Mr. Hueffer tells the story of a neighbour who, after a late evening service in the village church, discovered that he no longer believed in the immortality of the soul, and that is typical of the change of the world of to-day. It is not becoming Atheistic; it is ceasing to believe without being conscious of the process, until it

suddenly wakes up to the fact that the process is complete."

Dolling's testimony of Poplar is interesting. He writes: "Religion has, so to speak, gone to pieces. God is not in any of our thoughts; we do not even fear Him. We face death with perfect composure, for we have nothing to give up and nothing to look forward to. Heaven has no attraction, because we should be out of place there, and hell has no terrors." Nevertheless modern opinion does not alter ancient facts! It is not so much against Agnosticism that the powers of the Christian Church must be primarily directed in these days. The tendency of modern thought is rather towards the Deification of Man. Mankind is losing its sense of sin and " is coming to believe that it does not need to be divine by proxy any longer." Whichever of the great movements of the day may be followed, whether it be the New Theology of England and America, Unitarianism, or the Modernism of the Catholic Church, its end is the Exaltation of Man to the supreme place. The notion that individual man can elevate himself by tugging at his boot straps has been thoroughly discredited in the realm of physics. It has, however, passed over to the domain of religion and is to be found at the core of the religious and ethnical novelties of the day and in all the popular schemes for the betterment and uplift of humanity. We are asked to believe that the cause of the ills of humanity is in man's surroundings, and not in himself. That if we can improve his surroundings sufficiently we will save him from the ills of this life. But fulness of bread in the past has not been accompanied with health of soul, and the growth of morality is rather coincident with decline in religion.

No doctrine is more to be feared at the present time than that of Humanism; for this widespreading doctrine ignores the Church's teaching on the subject of sin, and indirectly underestimates the value of atonement for sin, one of the most fundamental doctrines of the Christian Church. One of its prominent characteristics, too, is a determined effort to discredit the Bible and to set aside its claim of authority over mankind. According to Modernists, the supernatural elements of Scripture, miracle and prophecies, are offensive to the modern mind and hence must be discarded. And, instead of recognising the dangers of its fundamental doctrines being displaced by the principles of Humanism, the Christian Church is compromising with it to such an extent that modifications in religion are suggested to render Christianity acceptable to all classes. The dominant idea of all these movements is faith in the inherent power of man to overcome and abolish all the evils in himself and his circumstances. What has been aptly said of one of these movements is applicable to them all, namely, that they aim at getting rid of the consequences of sin in human nature without gitting rid of the sin itself.

Whilst in the East the conflict is to be one between Agnosticism and Christianity, and in the South one between Mohammedanism and Christianity, the conflict in Europe and America is to be one between Humanism and Christianity; it is a contest between those who are looking for deliverance to arise out of the development of the present order of things and those who are accustomed to look for their deliverence to come, not out of the earth, but out of Heaven.

To-day is the Day of Opportunity for Christian Missions in the East, this is the Decisive Hour of Christian Missions in this Continent of Possibility; and at a time when the Church of Christ is hard beset, when a widespread, persistent, and fierce attack is being made upon its Divine Founder, its mission, its authority, and its message. When a spirit of lukewarmness has crept over a multitude of its professing members. When, as Bishop Chavasse said at the Student Volunteer Missionary Conference at Liverpool in 1908, " its places of worship are too often thinly attended. Its good works in many directions show signs of languishing. The number of men pressing forward for its ministry grows fewer. Its younger children too often prefer ease to self-sacrifice, and in divers places its influence over the masses of the people seems to be weakening." At such a moment it is significant that the Christian Church is aiming at a scientific review of missionary effort with the object of furthering its evangelistic organisations. It shows that the Church's faithful members, at any rate, are undaunting, and that they are convinced that final victory is sure, and that they are doing right in obeying the last command and dying wish of their Master to make His Kingdom co-terminous with the world.

Things which Cannot be Shaken.*

By the Rt. Rev. Bishop Ingham, D.D.

I AM so glad of these opportunities for quiet Prayer and Intercession, and I am sure we ought to use them more and more. We have got to get together, we have got to jump over the denominational "fence" as often as we can, and come together, and give up our own liturgies sometimes, in order to have more unconventional prayer. The more I do so, the more happy and strong I feel as to those enormous difficulties we have to face. The problems and opportunities before us demand much more unity in the Church; and the Church is not going to be united by any approximation of forms and ceremonies, but by one Spirit.

I suppose it is true to say that no time in all this struggle in the Near East has been more anxious than this moment, when we are assembled here to-day. The Conference that has been sitting in London is suspended, and it is thought that the Powers are acting. Nobody knows what momentous issues may arise at any time. I take it we are here to-day, and others around the world are gathered together to their own company, for *prayer*, not because we think that peace is under all circumstances the best thing, but because we believe in the Hand that overrules. There is a Collect we sometimes use in the Church of England that is perfectly correct in what it makes us ask, but which I am certain very few people have risen to. "Grant, O Lord, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all Godly quietness." Do we want that the Church may serve God in all Godly quietness, and is that the reason why we want the peace of the world? If we do not want it for that reason, I scarcely think we are sincere intercessors about this peace matter to-day. We are here because surely we can pray that "Apostles' prayer" (Acts iv. 23-30) which they prayed when they were gathered to their own company, and when all the threatening forces of world-power and Church-power were arrayed against them. They just lifted up their voices to the Lord, and quoted a word in Psa. ii. about the Lord sitting in the heavens, about the nations raging, and "Yet have I set my King upon my holy hill of Zion." They went straight to that King and got a wonderful blessing. There was the outward visible sign—"the place was shaken"—and then they went forth and spake the word with boldness, and signs and wonders were done in the name of Jesus, and those who believed were of one heart and of one soul. Those were the facts then.

What are the facts now? We are living in times when Far Eastern Governments are dangerously invertebrate, and when those most armed with the resources of civilisation are dangerously hostile, and the very closeness of their contact is a tremendous danger. "Yet once more I will shake all nations." Is that time upon us? We have had tremendous shakings in the Far East. We have seen a country shaken out of its old ways into Western civilisation, putting on "ready-made clothes" which do not fit. We see even more powerful nations now doing the same thing, and I for one tremble lest they fail to annex those great spiritual principles that really lie behind all the civilisation that you and I think alone worth having. Then I look at that

* Address given at the King's Hall, High Holborn, London, on Wednesday, January 8th, 1913, in connection with the Universal Week of Prayer.

which is called the Near East, and I find conditions there dangerously explosive. When I look again at things in the centre of Europe I find conditions which, so far from indicating that nations are learning war no more, indicate that they are learning war more than ever. I come to our own little island, and look in upon this centre of British Europe, and here again I find conditions which are dangerously explosive, and I can only find comfort by going to Heb. xii. Whenever I want comfort nowadays I go more almost than anywhere else to this wonderful old Epistle, this experimental Epistle, this Epistle that through the Hebrew Christians teaches us so much. Just think for a moment of this word that the writer gives them. Think, first of all, where they were—a people that had always been shaken, that had been shaken originally out of Ur of the Chaldees, then shaken into Egypt, then shaken out of Egypt into the wilderness, then shaken out of their land by two captivities, and now by a third, and still under conditions that can only be described by that word "shaken"—continually being *shaken*. I feel that they are able to teach us a very strong lesson.

Last Monday week a report of a very striking sermon by the Archbishop of Canterbury appeared in the *Times* on the text, "It is not a vain thing for you; because it is your life." On that same day, in that paper, in large print, there were two columns of a letter by Dr. Max Nordau, a leader in the Zionist Movement, pleading for this Peace Conference to consider the claims of the Jews on Palestine! Here is an Archbishop, on the one hand, pleading with our nation to care, and not to say, "This and that and the other that is happening just now is a vain thing"—not to say that, but to care, and strive, and take their part, and pray, and serve in this great time. And, as though giving force to the Archbishop's words, there is this striking letter, telling how everybody who is a citizen of the Ottoman Empire can only remain in Palestine for six months, whereas they, the Jews, are prepared to stay there and give a larger price for the land, and develop it more perfectly and effectually than anybody else, and pleading that there may be some such solution of this trouble as will take them into their own land. And the writer of this Hebrew Epistle says very strikingly: "You are not come unto Sinai, to the thunderings and lightnings and voices; but you have come now to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus." That is where we are now. That is where we are who are here to-day. We have just come up against this great Unseen. We believe we are in touch with unseen forces that have been all too little explored. "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth; but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." The things that can be shaken must be shaken; the things that cannot be shaken shall remain.

Take an illustration. Sometimes, perhaps, you have been in an earthquake area, and you have seen how the slightest tremble of the earth has upset great buildings. But the marks of the chickens and hens and various birds along the road remain after the earthquake just as they were before. And yet those great buildings have toppled over. What is wrong? Things that can be shaken must be shaken, and the foundations of those buildings, being near the surface of the earth, were disturbed. But the foundations of the foundations never have been shaken, and if you go down deep enough you get to those unseen forces that have kept this planet poised in space during all these past ages, and kept its relations to all the other planets exactly accurate, so that you can calculate eclipses to a certainty. I like to reflect upon the forces around this

planet as an illustration of the things that cannot be shaken.

The other day I was in Winnipeg, and there I was shown a wheat-sifting factory. On entering the top room, there we saw the wheat as it had been gathered in from the prairie, not too clean, and in its rough state it was going through a process of cleansing and separation. Sometimes the shakings of the machinery were so disturbing that we were glad to leave that storey, and we came down eight or nine storeys until we at last found pure wheat that could not be shaken out, and remained. There it was, ready packed by this same machinery, and waiting to be taken to the railway station in this last form. It suggested to me that there are things that cannot be shaken, and the things that cannot be shaken are going to remain.

What are some of the things that cannot be shaken? You have it in Heb. xii. 28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." We want to have a very clear idea about this matter. It is inevitable that the nations will rage. It is also of the last importance that we realise not only that "the Lord sitteth upon the waterflood," but what the Lord's purpose is. I am convinced that many people are losing faith in these days because they say, "Here we are at the beginning of this twentieth century, and all these nations are fighting and warring against one another still; they are making weapons of war with tremendous activity still, and taxation is becoming excessive as a result of the anxiety to provide Dreadnoughts. What is the end of it to be? Why has Christianity done so little? Did not the Lord say we are to convert the whole world, and that 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea'?" And the superficial reader says, "I don't see that it's coming about." But the man who has looked into the Lord's purpose, and is able to pray in His name rightly, knows that the Lord has never said that in this age the nations are going to be converted; He has never said that the knowledge of the Lord is going to cover the earth as the waters cover the sea, in this period. He has said that the Church is to be His witness in the midst of wars and rumours of wars and every sort of unsettled condition. And He has said that the result of it will be the gathering out of a people for His name into a kingdom that shall not be moved. The principles that are eternal—love, joy, peace, righteousness, purity, justice—those eternal principles for which our Lord fought, for which He died on the Cross, and in the interests of which He laid the foundations of the eternal kingdom in His blood—that is the kingdom which is going to last. And so you and I are not going to be disturbed and dismayed because we find that things are not as peaceful as we could wish, but we are going to be in touch with Him who sits upon the water-floods. We are going to try to study the workings of His mind. We recognise that it is perfectly consistent, even with many down-grade conditions that we deplore, that the kingdom will be always growing, and we are going to manifest, so far as we know how, the principles of good citizenship. We are going to be "the salt of the earth," if we can, that inner circle which will help to keep the warring world, as far as possible, right. We received a kingdom that cannot be moved; let us therefore have grace to "serve God acceptably and with reverence and godly fear." We read in the Psalms of two men—one the self-confident man, who says, "I shall never be moved; there shall no harm happen unto me." We read of another who says, "I foresaw the Lord always before my face; for He is on my right hand, that I should not be moved." That is the man or woman who is going through these coming times with peace in the heart, and is going to help other people. Let us ask God to give us the spirit of the man who said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Why? "Because the Lord stands by me, the Lord is at my right hand."

Many people are puzzled with the relation between the sovereignty of God and man's responsibility. God's sovereignty and man's responsibility are like two pillars which, as they rise, you feel perfectly certain are approaching one another. But their tops are obscured by clouds, so to speak. If you could only see where they meet you would see the keystone of the arch. There they are—Divine Sovereignty and human responsibility. But where absolute harmony would have been seen, the clouds have come down, and you and I have got to wait.

Books worth Reading.

THE LIFE OF ARCHIBALD HAMILTON CHARTERIS, D.D., LL.D., Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh. By Rev. the Hon. ARTHUR GORDON, M.A. With portraits. (London: Hodder & Stoughton. 10s. 6d. net.)

This is no ordinary volume, but a biography entitled to first rank among literary works of its class. Dr. Charteris occupied a position of great eminence, not only in the Church of which he was a distinguished minister, but one widely influencing other spheres. No man made a greater mark upon Scottish Church history during the last half of the nineteenth century, or is more worthy of remembrance for his life of devotion to the cause of God and Truth than he. His life as presented to us in this volume must prove a stimulus to thought and action to all its readers.

The author, in dealing with the many-sided activity of his subject, has adopted, as he tells us in his preface, "the topical rather than the strictly chronological method, in chapters dealing with separate subjects, which were often concurrent in time," a method which will be found to be of great advantage to the reader. The insertion of numerous auto-biographical paragraphs will also be found to add great interest to the author's record. As Professor of Biblical Criticism, Dr. Charteris was an able defender of the orthodox school of thought, a keen observer and close student of the other side; a master of the critical problems of his time, and yet holding fast to the genuineness and integrity as well as the Divine inspiration of the Sacred Canon. One great charm of the Professor's life was the way in which he blended firm conservatism as to othodox belief with Christian sincerity and consciousness toward those who differed from his convictions. Illustrations of this abound in the volume before us. To readers of EVANGELICAL CHRISTENDOM the views of Dr. Charteris on Christian Union will be of peculiar interest. He was in the truest sense a representative of Evangelical Alliance principles, both in theory and practice, combining uncompromising fidelity to his own beliefs with hearty brotherhood for all who, while one with him on vital points, widely differed on subordinate questions. His definition of the New Testament Church was, "The Body of Christ filled with the Holy Spirit of God"; or, again, using his own words, "It is a society of redeemed men and women, banded together to continue and extend Christ's redeeming work upon the earth, bringing sight to the blind, freedom to the captive, the Gospel of God's love to the poor." Space will not allow us to do more than call attention to the chapters in which the author describes the part taken by the Professor in what was then the burning question in Scottish ecclesiastical circles, *The Abolition of Patronage*, as also his views and earnest endeavours in reference to *Presbyterian Reunion*. State and Free Churchmen both will find these chapters full of practical suggestion and food for thought.

On the subject of *Christian Life and Work* the book makes copious reference to the repeated visits of Messrs. Moody and Sankey to Edinburgh, and it is refreshing to read Dr. Charteris' reflections on their work as the result of his deep, sympathetic interest in the movement associated with their names. How he organised and pioneered *The Christian Life and Work Committee*, so far-reaching and spiritually beneficial to the Church of Scotland; the Young Men's Guild, and the Deaconess Movement; as also his indefatigable labours to arouse and extend missionary work, indicating, as they did, Christ-like passion for souls, we must urge our readers to read for themselves, assuring them of invaluable results in their doing so. We are introduced to a large circle of the *élite* of the Christian Church in the pages of this Life, as well as to leading personages in political and other spheres, a feature of the volume distinctly valuable. Not the least interesting reminiscences brought to view are those relating to Dr. Charteris as Chaplain to Her Majesty Queen Victoria, and subsequently to King Edward, by both of whom

he was highly esteemed. Amid all, and through all, he was a man of faith and prayer, as his biographer says at the close of his charming book: "We cherish his memory because of his fidelity to the faith once for all delivered to the saints, the 'faith that worketh by love.' He knew no other gospel. In the strength of it he achieved his life's work, endured his manifold trials, and finished his course with joy." It is an index to his real character to find him saying, in reference to his own times of suffering and trial: "We should strike no note of sadness in this world, which is already so full of sadness. We should add something every day to the stock of the world's happiness." God gave to him, as He did to Solomon, great "largeness of heart," and his biography as written by his biographer shows how possible it is to be true at once to the law of Faith and to the law of Love.

EVANGELICALISM, HAS IT A FUTURE?

By the Rev. R. C. GILLIE. (London: Cassell & Co. 1s. 6d. net.)

A bugle is a small instrument, yet its sound carries far and brings a clear message when its call is sounded and understood. The soldier knows its summons and without hesitation acts on it. It rouses him from slumber and orders him to advance, it recalls him from one point to another, and on occasion commands him to retreat. Mr. Gillie has published a volume small in size, easily read, yet every line tells, and its tone is clear and definite as are the chords sounded by a silver bugle. It forces thought, and thought is only real when it means effort. Mr. Gillie is never obscure, but he touches the weak as well as the strong spots in the Evangelical's armour. Some will not agree with all he says, but no true Evangelical can rise from the study of the volume without realising more fully the glorious inheritance into which he has entered, and the stern but hopeful tasks he must take in hand, if he is to be true to his profession and privileges.

After showing how the name Evangelical, like Christian, was not self-chosen, but had when first given the suspicion of a nickname, he demonstrates that it was bestowed at a decisive moment in Church history and was suitable. It carried with it a wider significance than that of a party name of a section of the Church of England, and to-day it is widened into the title of a definite school of Christian thought, as may be seen in the name "Evangelical Alliance," and in the chosen description of the "Evangelical Free Church Council." What, then, does it mean? On this point Mr. Gillie has no doubt, and his own words best supply the answer. "What the Evangelical preachers emphasised can be put in two sentences: Man's desperate need; the all sufficiency of Christ's sacrifice. Therefore they emphasised conversion, the need of real repentance, of a new life from on high. Therefore, also, they gloried in the joy of present forgiveness, the assurance of complete acceptance by God. This was the heart of their message." This central position is all important, but, alas! we who hold it are ofttimes more ready to criticise one another than to join hands in working together to bring others to the enjoyment of the same holy joy, and to band themselves to fight everything that wars against the message of salvation. Mr. Gillie has no sympathy with those who dwell on the minor questions that separate men, and says: "Our bond is a common experience, not a unanimous interpretation of that experience; a common devotion to our Lord, not an exact statement concerning His mysterious and all-sufficient work. It is through the possession of the same spirit, not the development of antagonistic arguments, that we all grow into deeper unity." This is well said, and we all need to lay it to heart.

In two chapters he lays bare the secret of its power and the explanation of its failures. Evangelicalism appears to fail because it looks for practical results, and if they do not always become evident, comments are made. It demands life, and once it has become a tradition, death follows. Practicalness may easily become shallowness, and over-emphasis on certain facts may place its message out of perspective. After illustrating these statements he turns to the secret of its power, and attributes as secondary causes its success to its truth to human nature, its message of good news and its definiteness. The gravest fault of British Christianity to-day is its lack of definiteness. There is much delightful sentimentality in the air, but very little clear and outspoken teaching. Vagueness and haziness have become elevated into a virtue, and the man who feels comfortably and has no reality behind his feeling is the typical favourite of the crowd who wish to be modern and up to date. Evangelicalism knows nothing of this. Assurance of salvation is the privilege of every believer. Nine-tenths of human misery springs from moral evil. Men need a Power to save them from sin and to enable them to live Christ-like lives. Nothing but the indwelling Spirit of God will accomplish the miracle of grace that transforms our nature and brings it into daily increasing likeness to the life we wish to imitate. Faith in the sacrifice of Christ brings inward peace and assurance of forgiveness. Evangelicalism emphasises this fact.

Mr. Gillie owes much of the charm of

his writing to his love of literature and his power of illustrating his contentions by apt allusions. He sees that Evangelicalism has been pilloried by novelists, and remarks on the fact that George Eliot alone of nineteenth-century standard writers of fiction sympathetically depicts Evangelicals. Even in the literature of to-day the same features emerge, and very rarely do we find a writer who portrays with insight and, as it were, from within, the characteristics of a devoted Evangelical. Yet Evangelicalism has nurtured some of our greatest literary men. Macaulay, Ruskin, and Browning owed their outlook on life to their training in Evangelical homes. He reminds us that one of the greatest of Victorian philosophers, Hutchison Stirling, was a convinced Evangelical, and those of us who read during our college days his brain-racking works learned to esteem the profundity of his thought and the honesty of his soul. When we turn to life, is not the Christian and philanthropic world of England full of our activities as Evangelicals? Where would England be to-day as a home of organised philanthropy and missionary fervour but for the Evangelicals? Our work is not yet done. We need "an adamantine conviction and a chameleon-like sympathy" to accomplish it and to preach the Gospel to the heathen. To face social problems and to meet fully and squarely intellectual difficulties we must have faith in our beliefs and absolute confidence in God and His Truth. Faint-heartedness can have no place in our campaign. We must go forth and meet the enemy by proclaiming our loyalty to the crucified Christ and by insisting on reconciliation to God. We end this inadequate notice as we began. The book is a call to arms, a bugle summons loud and clear. It drives us to our knees, and from our knees we rise refreshed and strengthened by Him who is supremely loved by Evangelicals, and in whose power we alone trust for victory in the conflict that must be fought as long as God gives us breath.

We gladly commend Mr. Gillie's volume to our readers.

FOUNDATIONS. (London: McMillan & Co. 10s. 6d. net.)

Seven young Oxford men have issued a volume dealing with the foundations of our Faith as they appear to them. The writers are all scholarly students of modern life and thought; they are personal friends who have worked together and have thought over the problems they discuss, and as honest men they are frank in their statements of agreement and disagreement. The book is free from "hedging," it is straightforward and bears on every page the marks of enthusiasm undamped by experience. They are very sure of their positions, and believe that they have a message to the age which will save it from much of its intellectual and spiritual distress. If they puzzle us at times, they make suggestions that edify, and if they lay stress on aspects of thought that seem out of touch with historical Christianity as expounded in the New Testament, they strongly affirm their belief in the central Truths of Christianity. They believe that we are living in a new age that clamours for a restatement of belief. Mid-Victorian conceptions have passed away, and we need something that will meet the needs of the modern man and satisfy his intellectual and spiritual outlook. As Mr. Talbot says: "Revolt has gone deeper than merely rejecting the seeming irrelevancies of Christian dogma. It has undermined and shaken the ancient strongholds of belief in God and in man. It has rounded upon a civilisation, the practical manifestation of whose supposed assent to the essentials of religion is an industrial order which denies God and prostitutes man. At the hands of men who, in their best moments, desire above all things to look into the dark and face the worst, the surviving proprieties of the last two centuries, whether in religion or morals, are in course of disruption. Once more it is being realised, and for the first time for many generations in England, of what strange and terrible elements the world is made, and how dread a laboratory of good and evil is the heart of man." The writer faces the facts and tells us that we are faced to-day by a situation similar to that of the first century. "The times of the impotence of Jesus Christ are passing. He was ever powerless with those who did not need Him. A knowledge of darkness is needed to urge indolent men upon the quest after the light." He speaks eloquently of the darkness of the universe as seen by science, and the darkness of human hearts emancipated and void of all allegiance but to themselves. "Therefore to-day the light begins to shine anew as men begin again to know the need of it."

As young men they have a vision of a reunited Christendom. It must, however, be united on certain terms. One writer says: "Those who have insisted on the value of liturgical worship are right; so are those who have insisted on the value of extempore and open congregational prayer. Those who have insisted on a ministry of order are right; and so are those who have insisted that the wind bloweth where it listeth." We sympathise with and approve this saying. Elsewhere the same essayist affirms: "Prayers for the dead dropped out of use; but they represent a spontaneous and generous impulse of the human heart, and the right to offer them is implicit in the doctrine of the Communion of Saints. The Invocation of Saints passed

out of use because men not only asked the saints to present their prayers, but prayed to the saints themselves instead of God; but if 'with angels and archangels and with all the company of heaven we laud and magnify God's glorious name,' why should we not ask their company to assist our prayers as much as our praises?" Here we find the prevalent tendency to make the dictates of the human heart of more authority than the teaching of revelation, and to confuse praise *with* and prayer *to* as involving an intellectual and doctrinal equivalence. We can praise with those who praise always, but how can we know that those who pray can know, much less present, our individual petitions? Another writer lays down as an essential condition of the fulness of life of the Church, "Each has something to teach, each has a great deal more to learn. If the Pope must learn to appreciate and value the Methodist prayer-meeting, the Puritan in his turn must learn to worship with insight and devout intelligence in St. Peter's at High Mass." Again we perceive a lack of appreciation of the position of the two sides. The Roman Catholic may, without any abandonment of his principles, see the value of extempore prayer. The Puritan, in other words, the Protestant Evangelical, sees in High Mass a service alien to the whole spirit of the Gospel, and involving ideas that are to him derogatory of the fulness of the oblation and satisfaction of our Lord's Atonement, as well as savouring in his mind of idolatry. He cannot distinguish between the adoration of the Host and idolatry. Surely only on a basis of Truth can reunion be brought about, and Evangelicals of all the Protestant Churches reject with horror anything like the doctrinal implications of High Mass?

All the writers agree in asserting that our Lord is the only true light that will dispel the darkness. The question at once arises, Where can we find the light? and Mr. Brook discusses the Bible and its inspiration. He believes the Bible to be unique, but fails to show us in what sense it is unique. He is convinced that it is an inspired volume, but its inspiration lies in its power of inspiration. "Through the medium of the words the Biblical writers enable us to see God as they saw Him, and to share that communion with Him which inspired their writings. This is simply a statement of fact. As we read, our hearts burn within us: we feel ourselves brought into the presence of God, and are assured of His love and power and goodness." "The place which the Bible occupies in the religious history of mankind, and in particular in the Christian Church, marks it as 'the classical and normative expression of the religious life.' And it must be accepted as such for the same reason that the works of Shakespeare or of Fra Angelico are accepted as 'classics,' that is, on the authority of the expert." This is not the view of the Biblical writers themselves; it is not the opinion of the Christian Church in its earliest ages. The Bible has in itself inspiration. It is not only a source of inspiration to us, it is the inspired Book. Never have men anywhere else written as they have written in its pages. It needs no authentication by the expert to prove its inspiration. It is God-given, and can be recognised as such by the meanest intelligence as well as by the profoundest thinker. We must recognise this "foundation fact" if we are to go to the world with a message of authority. We seek proofs of its power as witness of its Divinity to others; but to us who read and find God in it, it is more than a masterpiece of classical workmanship dealing with the religious life—it is the Divine Library, the inspired Word, and the final authority on all moral and doctrinal problems. It is either this or nothing to those who prize its message in the sense of the apostolic Church.

Dr. Harnack has lately published in an English form his work on "Bible Reading in the Early Church." It is well worth quoting his opinion on the place it there occupied. "The Reformation, however, measured by the standard of antiquity, has one of its chief justifications in the fact that it has restored the Bible to the common people, because it recognised the complete sovereignty and publicity of Holy Scripture as the inspired Word of God." He goes on to say, and we regret to say that many modern writers share his opinion, "Now indeed the dogma of inspiration can be no longer upheld, yet all that is Christian in these fundamental documents must be preserved; in power for edification no other book comes up to their standard, and no creed, no Church, has the right to decide what they contain and what they teach." With due respect to Professor Harnack, we continue to believe that the Bible is inspired, and agree with him in his claim for the sacred volume as our ultimate authority. In the essay on the Historic Christ, by Mr. B. H. Streeter there is much acute reasoning and satisfactory teaching, but when he comes to consider the Resurrection, he believes that the objective vision theory is admissible as an explanation of the Resurrection miracle. This view holds that "though the form of the vision was determined to some extent by the subjectivity of the disciples, it was directly caused by the Spirit of the risen and living Christ." If this be a true account of what happened on and after the first Easter Day, during the forty days, all we have to say is that the New Testament narratives will have to be re-written if they are to possess historic

value. Plain men will not be able to deduce his conclusion from their story. As they read it, with the theory in their mind, they will find themselves in a world of unreality. The world was not turned upside down on the strength of objective visions. Christianity does not rest on this foundation.

"Foundations" frankly surrenders the historical argument in favour of Apostolical Succession. Apostolical Succession in the literal sense cannot, therefore, be asserted as more than an historical possibility. However, Apostolical Succession is necessary for the validity of sacraments, and it has to be brought back by another process of reasoning. "The minister of the sacraments must exercise his function not in virtue of any personal endowment or prophetic gift which he may possess, but as the living instrument of the Christian Body; that in every act of ministerial priesthood it is never the minister as such, but the Church through the minister, and Christ through the Church, who baptizes, blesses, absolves, offers, or consecrates. It is required of such ministers only 'that a man be found faithful.'" "Ordination in the historic succession embodies a guarantee which is at least subjectively necessary for priest and layman." "As things stand at present, those ordained to the priesthood in the historical succession are bearers of a definite commission to mediate forgiveness of sins on behalf of Christ through His Church, and are differentiated from the ministers of denominations in which confession is either unknown or is only informally practised." Where in the New Testament do we find this conception of the Ministry? The exaltation of the Holy Communion as the means of grace, with the associations of a localised Presence of our Saviour in the Elements, have given rise to a new theory of the Ministry, which is as exclusive as that of Apostolic Succession through tactual transmission of the Grace of Orders. We are convinced that this new idea is but a temporary expedient to prop up an exclusive Ministry, and as minds work on it and view it in the light of the teaching of the Apostolic Church they will abandon it. Reunion can never be obtained at the cost of the disparagement of non-Episcopal ministry and sacraments. Organisation is not a foundation truth. The organisation exists for the Church, not the Church for the organisation.

THE CHURCH AND RELIGIOUS UNITY.

(London: Longmans, Green & Co.)

The Rev. Herbert Kelly, who for many years was head of the Kelham Theological College, has been so struck by recent manifestations of unity that he felt constrained to write a book on the subject. Master of a breezy, unconventional style, he never leaves his reader in doubt, and speaks home truths to his brother Churchmen. The spirit of the book is excellent, and the Bishop of Winchester, who writes a preface, says: "I do not think that the book will commend itself to those who are not genuinely men of good will." We trust we are men of good will, and that we receive the message of Mr. Kelly in the spirit in which it is offered. He is opposed to undenominationalism and interdenominationalism. The former involves the abandonment of beliefs sincerely held and the latter only organizes "the permanency of separation." "Interdenominationalism is a system of toleration which is not an essential part of Christianity; but love is, and toleration must be tried by love." Holding very strongly this point of view, Mr. Kelly looks forward to a united Church on earth, and as he is a strong sacramentalist, his whole discussion centres on the Holy Communion. He sees clearly the distinction between the Protestant and the Catholic view points. "The Catholic maintained that the presence of Christ was given prior to and independent of the communicant by the priestly act. The Protestant Reformers, whether they hold high or low views of sacramental efficacy, all were alike in refusing to attribute that efficacy to the consecration." The official ministry is the consecrating ministry in his eyes. He abandons the mechanical view of Apostolic succession, but he strongly believes in ordination by the historic Episcopate as essential. John Wesley and his brother "were the only men who have ever shown a real theological conception of the necessary relation of the two sides of Church life. They conceived an organized band of the sincerely devout maintaining their devoutness by use of a common method, but using the sacramental Church system." Mr. Kelly wishes to see the official ministry accompanied by a preaching ministry. If this be done he believes unity or union in an Episcopal system would be in sight. We do not agree with him. The seals of ministry are as truly seen in the Apostolic work of the non-episcopal as in the episcopal Churches. Their ministries equally enjoy the Divine blessing, their members as truly feed on Christ at His table and their possession of grace is equally assured. Mr. Kelly makes us think and shows us our weaknesses. In remedying our weaknesses, whether we are Anglicans or Nonconformists, we shall pave the way to that Union in Truth and Love which are the basis of all true Christian brotherhood.

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